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REPORTS

ON

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DURING THE YEAR

1889.



# PAPERS

88228-175

## THE PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES

ISSUED THE YEAR

1889.

### MADRAS.

*Extract from the Proceedings of the Government of Madras, Educational Department,--  
No. 221, 222 (Educational), dated 17th March 1890*

Read the following paper:—

From D. DUNCAN, Esq. M.A. B.Sc., Acting Director of Public Instruction, Madras, to the Chief Secretary to the Government of Madras,—No. 220 B.U., dated Madras, 17th March 1890.

I have the honour to submit, in original, the analysis of publications registered during 1889 under Act XXV of 1867, prepared in conformity with the instructions contained in the Resolution of the Government of India, dated 15th September 1887, No. 1—433, together with my proceedings reviewing the Registrar's report.

*Proceedings of the Director of Public Instruction, No. 220 B.U., dated 10th March 1890.*

Read the following letter:—

From M. R. DE. V. KESAVASAMI CHETTER, Registrar of Books, to the Acting Director of Public Instruction, Madras,—No. 26, dated Madras, 1st March 1890.

I have the honour to submit the usual report on the published literature of the Madras Presidency for 1889, together with the prescribed statements giving the necessary statistical information as to the languages and subjects of the publications registered during the period of review.

2. The total number of books, pamphlets and periodicals registered was 1,266, or nearly 220 more than the number reported for the previous year. It will be seen from the appended entry for five years that the rate of increase in the number of books has been steadily maintained during the period:—

	1884	1885	1886	1887	1888
Books and pamphlets	112	178	278	342	416
Periodicals	137	137	125	117	75
Total	249	315	403	459	491

The year is not remarkable, however, for the growth of periodical literature, but might be expected from the increasing number of the newly graduated. Though eight new periodicals were started in 1887, seven of the preceding year's disappeared ere another year, perhaps for want of support, both pecuniary and literary. The support is not generally forthcoming, especially in the case of a semi-literate population, which the young graduates will not even trouble to contribute to, the absence of all vernacular printing in the commercial magazines and literary clubs that have been started by them all over the Presidency of late years being a sad proof of this, and the European practice of taking a narrow, healthy reading for each week's school is a still more serious barrier to doing them in the position of poets and books of reference.









of the number reported for the previous year, or about 25 per cent of the total publications of the year under review.

7. The number of works in whose case copyright was registered during the year was 237, of which 256 were private and 47 Government publications.

8. In concluding this brief analysis, I need only remark that an impulse has been communicated to vernacular prose literature among the reading classes that are conversant with English, probably by the instructive periodicals and newspapers published in the vernacular languages; and it is to be hoped that the demand for such literature will grow in the future. As regards loyalty, the general tone of the current literature of the year is most respectable; but an old indecent book in Tamil called *Kakkiam*, the sale of which was prohibited long ago, seems to have been reprinted during the latter months of the year under review with obscene pictures intended to show how sensual desire and lust may be generated among men and women and gratified to a mischievous extent, though the aim of the old author of the book is said to be that of treating of the physical, intellectual and moral aspect of love as one of the objects of human life. This illustrated edition, designed to show the aim of the old sage and secretly printed in a native press, was brought to light by an anonymous or pseudonymous complainant whose statements sounded so much like truth that I referred the communication to the Commissioner of the City Police; and it is a matter for congratulation that the Police inquiry has resulted, after the close of the year, in the prosecution and punishment of a native bookseller with rigorous imprisonment as he was caught secretly selling a few copies with the filthy pictures in question.

9. In connection with this notable event of the year, there came to light also cases of neglect of certain native printers to deliver what they had printed and issued for sale to the public, and thus to evade the law. Some of these are textbooks of the Educational Department involving an infringement of Government copyright, and these have been referred to the Law officers of Government. There are, however, several difficulties in the way of tracing such cases for want of means to detect and prevent non-delivery and thus to suppress the increasing infringement of copyright, but the result of the legal proceedings, if at all instituted, will be noticed in the next annual report.

### English Language

Publication	Copyrights		Registered	Books	Total	Printed	From	Total
	Printed	From						
Art	2				2	1	1	2
Biography	1				1	1	1	1
Drama	1				1	1	1	1
Fiction	1			1	2	2	2	2
History	1	1			2	2	2	2
Language	21	2	1	2	26	24	2	26
Law	24	1			25	25	25	25
Medicine	1		1		2	1	1	2
Mathematics	11	2			13	13	13	13
Poetry	1		2		3	2	1	3
Religion	22	1	1	1	25	25	25	25
Science (Mathematical and Mechanical)	7	1	1		9	9	9	9
Science (Natural and others)	1		2		3	3	3	3
<b>Total</b>	<b>107</b>	<b>7</b>	<b>26</b>	<b>4</b>	<b>144</b>	<b>144</b>	<b>144</b>	<b>144</b>

### Tamil Language

Publication	Copyrights		Registered	Books	Total	Printed	From	Total
	Printed	From						
Art	2				2	2	2	2
Biography	2				2	2	2	2
Drama	1				1	1	1	1
Fiction	1				1	1	1	1
History	1	2		1	4	4	4	4
Language	11	11	21		43	43	43	43
Law	2	1			3	3	3	3
Medicine	1		1		2	2	2	2
Mathematics	11	11	9	1	32	32	32	32
Poetry	11	2	17		30	30	30	30
Religion	11	1	1	1	14	14	14	14
Science (Mathematical and Mechanical)	1	1	2		4	4	4	4
Science (Natural and others)	1	1	2		4	4	4	4
Travel and Voyages	1				1	1	1	1
<b>Total</b>	<b>107</b>	<b>27</b>	<b>57</b>	<b>3</b>	<b>194</b>	<b>194</b>	<b>194</b>	<b>194</b>



*Hindustani Language.*

Publications.	Devanagari		Persian	Urdu	Total	Printed	Manuscript	Total
	Books	Periodicals						
Art	1	—	—	—	1	—	1	1
Books	2	—	—	—	2	—	2	2
Periodicals	—	—	—	—	—	—	—	—
Language	1	1	—	—	2	—	2	2
Mathematics	1	—	—	—	1	—	1	1
Music	—	—	—	—	—	—	—	—
Science	—	—	—	—	—	—	—	—
History	—	—	—	—	—	—	—	—
Religion	1	—	—	—	1	—	1	1
Science (Mathematical and Mechanical)	1	—	—	—	1	—	1	1
<b>Total</b>	<b>7</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>8</b>	<b>0</b>	<b>8</b>	<b>8</b>

*Persian Language.*

Publications.	Books	Periodicals	Printed	Manuscript	Total	Printed	Manuscript	Total
Language	1	—	—	—	1	—	—	1
Mathematics	—	—	—	—	—	—	—	—
Science	—	—	—	—	—	—	—	—
History	—	—	—	—	—	—	—	—
Religion	—	—	—	—	—	—	—	—
<b>Total</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>1</b>

*Arabic Language.*

Publications.	Books	Periodicals	Printed	Manuscript	Total	Printed	Manuscript	Total
Language	—	—	—	—	—	—	—	—
Mathematics	—	—	—	—	—	—	—	—
Science	—	—	—	—	—	—	—	—
History	—	—	—	—	—	—	—	—
Religion	—	—	—	—	—	—	—	—
<b>Total</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>

*Sanskrit Language.*

Publications.	Books	Periodicals	Printed	Manuscript	Total	Printed	Manuscript	Total
Language	1	—	—	—	1	—	—	1
Mathematics	—	—	—	—	—	—	—	—
Science	—	—	—	—	—	—	—	—
History	—	—	—	—	—	—	—	—
Religion	—	—	—	—	—	—	—	—
Science (Mathematical and Mechanical)	—	—	—	—	—	—	—	—
<b>Total</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>1</b>

*Bilingual—English and Latin Publications.*

Publications.	Books	Periodicals	Printed	Manuscript	Total	Printed	Manuscript	Total
Language	1	—	—	—	1	—	—	1
Mathematics	—	—	—	—	—	—	—	—
Science	—	—	—	—	—	—	—	—
History	—	—	—	—	—	—	—	—
Religion	—	—	—	—	—	—	—	—
<b>Total</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>1</b>

*Bilingual—Latin and English Publications.*

Publications.	Books	Periodicals	Printed	Manuscript	Total	Printed	Manuscript	Total
Language	1	—	—	—	1	—	—	1
Mathematics	—	—	—	—	—	—	—	—
Science	—	—	—	—	—	—	—	—
History	—	—	—	—	—	—	—	—
Religion	—	—	—	—	—	—	—	—
<b>Total</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>1</b>

*Bilingual—English and Tamil Publications.*

Publications.	Books	Periodicals	Printed	Manuscript	Total	Printed	Manuscript	Total
Language	1	—	—	—	1	—	—	1
Mathematics	—	—	—	—	—	—	—	—
Science	—	—	—	—	—	—	—	—
History	—	—	—	—	—	—	—	—
Religion	—	—	—	—	—	—	—	—
<b>Total</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>1</b>

*Bilingual—English and Telugu Publications.*

Publications.	Books	Periodicals	Printed	Manuscript	Total	Printed	Manuscript	Total
Language	1	—	—	—	1	—	—	1
Mathematics	—	—	—	—	—	—	—	—
Science	—	—	—	—	—	—	—	—
History	—	—	—	—	—	—	—	—
Religion	—	—	—	—	—	—	—	—
<b>Total</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>1</b>



*Bilingual—Sanskrit and Malayalam Publications.*

Malayalam	Covered books		In public libraries	Translators	Total	Private libraries	Year ending 1909	Total
	First edition	New editions						
Malayalam . . . . .	—	—	1	—	1	—	1	1

*Bilingual—Sanskrit and Kannara Publications.*

Poetry	—	—	1	—	1	—	1	1
Religion . . . . .	—	—	2	—	2	—	2	2
Total . . . . .	—	—	3	—	3	—	3	3

*Tri-lingual—English, Tamil, and Telugu Publications.*

Language	—	2	—	—	2	2	—	2
Science (Mathematical and Mechanical) . . . . .	—	2	—	—	2	2	—	2
Total . . . . .	—	2	—	—	2	2	—	2

*Polyglot Publications.*

Language . . . . .	—	2	—	—	2	—	2	2
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It will be seen from the following table that the number of original works has steadily increased during the past five years, and that the figure for the year under report is unprecedentedly large. The number of works translated during 1909 is also large, being more than the total for the two preceding years:—

	Original Works	Books translated	Translations	Total
1905 . . . . .	361	423	72	856
1906 . . . . .	431	373	92	896
1907 . . . . .	479	321	11	1063
1908 . . . . .	479	251	37	1167
1909 . . . . .	707	346	21	1474

It appears from the Registrar's tabular statement and the quarterly catalogues that out of the 710 works entered as original, 140 are new editions of old publications, and 28 are Government copyright books which were printed and published between the years 1876 and 1899, but registered in 1909 by the Director's special order. These are not to be regarded as original works, although they are technically included under that class. It may be presumed that most of the works entered under the head of "First edition—Original works" in the tabular statement are merely new forms of old conceptions on matters of legend, religion, philosophy, and physical science. Such productions are to be regarded as indications of literary activity, rather than of intellectual progress. It is, however, highly gratifying to observe that the number of works under the heads of commentaries, keys, and paraphrases, the general tendency of which is open to objection from an educational point of view, is much smaller than in previous years, and that 60 works of general usefulness, of which 22 have been contributed by the Madras University, have been published.

The following statement shows the number of publications in English, Sanskrit, Arabic, Persian, and five of the Indian vernaculars during the past five years:—

	English	Sanskrit	Arabic	Persian	Tamil	Telugu	Marathi	Gujarati	Urdu
1905 . . . . .	110	12	4	4	241	372	177	17	26
1906 . . . . .	153	13	4	2	279	193	24	42	22
1907 . . . . .	217	25	10	4	331	243	31	57	23
1908 . . . . .	251	22	17	2	379	179	29	79	27
1909 . . . . .	349	22	9	2	493	231	26	72	19

It will be noted that Sanskrit, Telugu, and Hindustani publications have largely increased during the year.



3. The 1,412 books may again be divided into 91 English, 225 Marathi, 401 Gujarati, 65 Hindi, 61 Urdu, 21 Sindhi, 24 Khasme, 91 Sanskrit, and the remaining 233 in other languages such as Mithali, Khasi, Arabic, Zouli, &c., and their combinations by two, three, &c., as will be seen from the statements appended. The distribution of the total number according to the subject-matter is given in statement No. 27.

FOUR.

4. The English publications are noticed below under the various headings—

- (a) Of the two works on *Arts*, one was "A Catechism of Telegraphy or Self-instructor" for the use of railway employees, and the other was "The Principles of Agriculture for India," by Motilal Kashichand Shah of the Madras Agricultural College.
- (b) In *Biography* there was only one work and it was "Ganeshankar Udayashankar, C.S.I., of Bhavnagar," by Javerilal Umishankar Yajnik. Ganeshankar was once Minister to the Thakors of Bhavnagar and has now retired from worldly life and become a *sannyasi* or ascetic. He was born in 1805 at Goga, a British seaport town about ten miles from Bhavnagar. He belongs to the caste of Vadavgar Nigam Brahmins. He received elementary instruction in Gujarati, his native tongue, in indigenous schools. Possessed of quick natural parts and a good memory, it was not long before he attained the average standard of education in his time. At the age of 17 he entered the service of the Bhavnagar State as Assistant Vakil of the State at the Political Agency and gradually rose to the Chief Ministership of the State to which he rendered useful services. Of him the biographer says: "Mr. Ganeshankar Udayashankar, C.S.I., the venerable ex-Raja of Bhavnagar, holds a high place in the roll of distinguished Native Ministers who, by their successful administration of Native States, have earned for themselves a character for statesmanship. He has been to Bhavnagar what the late Nawab Sir Salim Jung was to Hyderabad, what Sir T. Malabar Rao was to Travancore, Indore and Baroda, and Sir Dinkar Rao to Gwalior, men who have led order out of chaos, and raised the territory he administered to the position of a first class Native State. An account of Mr. Ganeshankar's life is, in fact, the history of Bhavnagar for the last fifty years, from the time it held an insignificant position to the period when it occupies the foremost place in Kathiawar. His life and career are inseparably blended with the history of Kathiawar from the time when the authority of the Peshwa had terminated and the British Government had just stepped into his place, when disorder and lawlessness had distracted the Province, to the period when the British power became paramount, and the civilizing agencies of road and railway communications, orderly government and education began to work out their results in increasing the peace and prosperity of Kathiawar. Every Governor of Bombay, from Mountstuart Elphinstone down to His Excellency Lord Reay, who has visited Kathiawar, has had an opportunity of knowing Mr. Ganeshankar and learning from his own lips many matters relating to the evolution of the Province."
- (c) The two works on *Vitæ* call for no remark.
- (d) Among the *Historical* works three are intended for school boys and two for the general public. Of these latter one is "A Short History of Kathiawar," by Hanukrishna Lalchandkar Dave. The history covers a period of about 242 years from A.D. 1647. The other work is "A Sketch of the History of Bhavnagar," and throws a good light as to the place and time of the immigration of those people to India.
- (e) The books registered under the head of *Languages* are all school books, grammar, etymological, and other notes on reading books.
- (f) The *Law* books are some of the Acts of the Legislature in force in the Bombay Presidency with occasional notes, &c. "A Manual of the Law of Mortgage," by S. S. Wigle, is based on English works on the subject, and will be found useful by students and officers in the Bombay Presidency who, as the author says, have no legislator to consult to guide them on the subject of mortgages.
- (g) Of the two *Medical* works one is "Medical Formæ of the Javerilal, Vajir Hospital, Bombay," and the other is "A History of the Principal Diseases of Vegetables Occurring with in British India," by William Pyram, Surgeon, Bombay Army.





ies," by Kīrtāji D. Nāgārāja, M.A., F.R.A.S.; "Arithmetic for High Schools," by Gopāl Krishna Gokhale, B.A.; "An Aid to the Study of Taittiriya's Algebra," by S. R. J. Narayana Krayāji, B.A.; "Notes on Hest," by M. A. H. Shrivastava, M.A.; "Science Notes, Part I," by M. S. Gole, M.A., and V. B. Bhat, B.A.; and "The Avifauna of British India and its Paper Birds," by James A. Murray, F.S.A.L., are the most prominent and deserving of commendation.

- (i) "Bijapur" by Henry Conner, M.R.A.S., is the only book under the head of *Travels and Travels*. Bijapur, once the capital of the Deccan, is situated two hundred and forty miles south-east of Bombay and is famous for its beautiful architectural works of the Muhammadan period. The guide draws in detail its objects of interest and gives historical outline, and is very useful.

5. (a) No *Arts* received attention from Marathi writers last year except those of Gymnastics and Horticulture. In the *Horticultural* or *Gardening*, Marathi

Bijapur's son Bijapur has devoted special attention to the art of wrestling and has described, with illustrations, the various artificial turnings and windings made use of by trained wrestlers. Ganesh Govind (Gokhale's) "Gardening" is a volume of 431 pages, demy 8vo size, and treats of the methods of planting and nurturing a large number of fruit and flower plants, vegetables, evergreens, creepers, &c., and of gardening implements and appliances. The value of the book is much enhanced by the beautiful illustrations which it embodies.

(i) There were nine *Biographical* works. Of these five were lives of Hindu saints and religious teachers and four of historical personages. The former are lives of Rāmānandācārīyā, Mānīkprabhu, Jayarāmaswami, and Nārāyaṇa Bhāskara Mahārājācārīyā, while the latter are those of Shivrāji "the Lord of the Royal Umbrella," Sir Thomas Munro, and some other great men. Rāmānandācārīyā was the religious preceptor of Shivrāji, the founder of the Marathi Empire. He was born in A.D. 1605 and lived for seventy-three years. He was a poet and has written poems on various subjects. His verses on the human mind are highly instructive. The "Life of Rāmānandācārīyā," published from old manuscripts by Bhāskara Bhāskara, is full of stories of miracles performed by this great saint and poet. The life of Shri Shankarācārīyā, written by Shrikrishna Shrikrishna Acharya, on the authority of various Sanskrit works on the same subject, appears to have been written after much research and enquiry, and is highly interesting. In the discussion of the question of the date of Shankarācārīyā's birth, the biographer refers to several authorities on the subject, such as the book entitled Janarajya and others, and arrives at the conclusion that Shankarācārīyā must have been born 2,000 years ago or in B.C. 110. The biographer, in a footnote, calls in question the very date assigned to Shankarācārīyā by modern Oriental scholars, such as Professor Max Müller, Dr. Bhāskara, and Mr. Justice Telang, and says that their inferences are contradictory and inconsistent and cannot be accepted. Shankarācārīyā was a great Sanskrit scholar and philosopher. He is believed by the Hindus to be an incarnation of Shiva, the third god of the Hindu Trinity, and to have been born for the revival and regeneration of the Vedic religion after it had been shaken and made unstable by the Jains or the Buddhists. He has written able commentaries on philosophical works, such as the *Sixteen Principles* on the aphorisms of Vyāsa and the *Gyāna*, and numerous other works. He believed in the identity of the human soul with the Supreme Spirit and disavowed the doctrine of philosophers who assert God to be distinct from man. Shankarācārīyā is said to have travelled over the whole of India and conquered all the eminent religious teachers who propagated tenets opposed to the Vedic religion. The lives of father and son were included in the same book, and were worked by them and call for no particular notice. Two biographies of Sir Munro were published, one by Kishorībhā Nāgārāja, B.A., and the other by Kishorībhā Nāgārāja Bhāskara. The first was written by Kishorībhā Nāgārāja Bhāskara for the information of the other Kishorībhā Nāgārāja Bhāskara in 1919, and the publisher, Mr. Nāgārāja, has called for the use of his own for the elucidation of the original. The present is the second edition of the work. The other is a modern work in which Mr. Bhāskara takes a very sympathetic view of the origin of the subject of his memoir, and after comparing him with Alexander the Great, Caesar, and Napoleon Bonaparte, pronounced Shivrāji to be better than all of them in every important point. The "Life of Sir Thomas Munro," by Vinayak Kumbhar Dāsa, is a well-written work compiled from Reverend Gole's *Life of the well-known Munro* and other sources of the early British rule in India. It has been suggested by the Board of Intermediate Education. The other work of the same author, the "*Maharaja's Life of the well-known Great Man*," is a second edition, and has been noticed in a previous report. It has been published by the Government Educational Department.



(4) *Miscellaneous Books*.—Under this heading a large number of books have been registered and the most noticeable of them are noted below:—(1) *Five Jainas: Aśvamehīśa, Kāśhīśa, Jayasinh, Pādāśa, and Pādāśa* is a prose-translation of an original legendary poem in verse by Jaimini, son of Vyāsa, the great legendary writer of India. The work gives in a simple style an account of the great heroism and the late been performed by King Dharmā, the eldest of the five Jaina Brothers, for the purpose of clearing himself of the sin committed by him in killing in war his numerous Kaurava cousins, and counts so many stories of the warfare said to have been encountered in the course of the sacrificial horse's trip around the world. The account given of a king named Mayurāditya, who at the request of God in the guise of an old Brahman, allowed his body to be mowed by his wife and son with a view to give his flesh to a lion or a tiger for an old Brahman's son represented to have been told in his clutches, is instructive; the devotion of Mayurāditya's wife to her husband is admirable, and the narrative is heart-rending. Whatever may be the historical worth of such works, they afford interesting and instructive reading, and often serve to enrich the reader; no doubt they contain many supernatural phenomena beyond the pale of evidence. As a work of art the book under notice is admirable. The volume gives in the end an essay on the greatness of the ancient Hindus in which the author says that the old Hindus were a race of men highly intellectual, well-versed in the knowledge of arts and industries, rich in science, &c. In one place he says that the ancient Hindus knew the use of steam as a propeller of conveyances like the present steam-engines and often used it as such, as will be seen from Chapter XVIII of the *Śilpa-sūtrā*. Whatever truth there may be in these assertions, the book like others of Markar and Company is certainly well worth reading: (2) "The *Śikṣāśāstra*, or the Analysis of the Theory of Education," is a translation into Marāṭhi of Herbert Spencer's work on education, by Vānder Geroch Sahasrabādhik. The language of the book is pure and intelligible, and the subject is highly edifying. The book has been awarded a prize by the Dakshin Prize Committee of Poona, and is undoubtedly deserving of being introduced as a textbook in Training Colleges for school-masters, and may be recommended as a Marāṭhi work for study for the First B.A. Examination of the Bombay University if Marāṭhi be recognized by that body. It is highly spoken of by several scholars: (3) The "Industrial Arts of India," compiled in Marāṭhi by B. A. Gupta, Curator, Government Book Dept., and published by Māhārāja Balāśā Nāmpōshi, describes the various arts and industries that flourished in India in the past times or are in practice at the present time. The book supplies a great desideratum in the Marāṭhi language and furnishes much useful information. It is ably written and does credit to the writer for the diverse information he has embodied in it. (4) "The *History of Bombay*," compiled by Bādhikāśa Bādhikāśa and Mōro Vādyak Shingde and published by Jambhān Mādhav Gurjar, is a new and useful book of the year. It gives much interesting information about the past and present state of the town of Bombay and seems to be the best of its kind published in Marāṭhi. It gives maps and is calculated to meet the wants of new-comers to the town. (5), (6) The *Harvard Edition* and the *Harvard Edition*, translated from Sanskrit by Vāman Shāstri Is'ampurkar and published by Vānder Mōroghar Pōdhi, are well-known prose-translations of Bādhikāśa's *Harvard Edition* and Kāśhīśa's *Harvard Edition*, and supply innocent and entertaining reading. The style is simple and free from the faults of Śikṣāśā Marāṭhi: (7) In *Harvard Edition*, Gāroth Jambhān Agāroth, B.A., explains the Kinder Garden system of educating little children and advocates its introduction into this country: (8) The *Self-Help*, or *Self-Help*, is an essay by Vānder Mōroghar Mādhav, M.A., based on Smiles's *Self-Help*, in which the author points out, by means of illustrations, the importance of diligence, industry, self-respect, love of independence, courage, and other personal qualities which raise men to high positions and advance the nation of India to imitate the English people in these respects: (9) In the *Self-Help*, Bādhikāśa Bādhikāśa Bādhikāśa discusses the question of the commencement and duration of the different eras prevalent in India: (10) The "Hindu Union Club" lectures by Jambhān Teling, Vāman Agha Mōhā, B.A., and B.R. Pōdhi, are highly suggestive and display keen reading and deep observation: (11) *Harvard Edition*, *Harvard Edition*, or a translation of a portion of the well-known work of Colonel Mādhav-Tāy, entitled "The Government of a State," by Bādhikāśa Bādhikāśa Bādhikāśa, B.A., is an able and valuable contribution to Marāṭhi literature: (12) The *Self-Help*, or *Self-Help*, by Vādyak Geroch Sahasrabādhik, maintains that women enjoyed high respect among the ancient Aryans, and gives illustrations of it from the various sources, and is well written from the best of the Hindu legendary works called the Purāṇas.

(13) *Fairy*.—The number of works registered under this heading is the largest. With a few exceptions, these publications are small pamphlets or short subjects from the most well-known down to the most vulgar. They comprise tales of domestic life, domestic scenes, domestic scenes, and pictures of the various gods of the Hindu pantheon, from the gods, the gods, the gods.



life of Balhabara, Narayan Hemchandra, has rendered into Gujarati several good Bengali works written by well-known writers. The original Bengali work on *Chandradatta* is from the pen of Mr. Ichwarshankar Vidyadhar and is so popular in Bengal that it has reached the 36th edition. It gives short sketches of the life of twenty self-made men of Europe who presented their studies under great difficulties. Under this head comes also the autobiography of General Booth, the commandant of the Salvation Army.

- (c) *Drama*.—Of the 29 works registered under this head, 26 are original, and the remaining two are translations. The original works are mostly written by Hindus, only two being by Parsis. The translations are: (1) *Pygmalion* *Je'ji*, or Injunction to Fidelity, by Bahamonji Naoraji Kharaji, an adaptation of Shaw's "Cymbeline" and (2) *Mahadevdeva Nital*, or the Drama of the Sugart King, being a translation of the well-known Sanskrit drama of the same name, composed by Vishakhadatta, which is of a political character representing a series of Machiavellian stratagems and influencing public events of considerable importance. Most of the original works are written on social topics, although there are a few of them on historical, mythological, and legendary subjects, one of a political character, and one on the Indian Vedantic philosophy. The political drama is a small book of 23 pages entitled *Rajyashakti Padantara*, or an Exposure of Loyalty. It is a monologue in one act (Hindu), influencing those who maintain that the Indian National Congress is a cultural and religious institution and that its demands are unreasonable. This is the third publication of the "Vidyakalpanibhi" Series. In the works on social topics there is hardly anything new or noteworthy. These works generally take stock of the social ills, such as those of child-marriage, referred widowhood, and evils arising from uniting in wedlock a young lad with a girl older than himself, from lavish and reckless expenditure on marriage and other festivities, and from intemperate habits. There are also some books on the character of woman, amongst which is the story of Prince Sakravanta and his wife Sitalangi. This story is very popular in Gujarat and the dramatic work formed from the civil case of this story has undergone as many as twelve editions. The dramas in which some of the dutiful and proverbially chaste Hindu queens of historical fame figure as heroine are, the *Sati Rukh Devi*, the *Sati Sakravanta*, and the *Sati Sakshidatta*. The Vedantic work above alluded to is the *Mukti Mela*, *Jagadgururamaji Alkya*, *Rajy Padata*, or the Story of the Soul, Part I. It enunciates the doctrines of popular Vedantism, and is written on the lines of the well-known allegorical and philosophical drama of Krishna Mubha, entitled *Prabodh Chandrodaya*, or the Rise of the Moon of True Intelligence or Knowledge, wherein faith, volition, error, conceit, and hypocrisy are introduced as dramatic personae.

- (d) *Fiction*.—Of the 30 works registered under this head, 25 are original and the rest are either republications or translations. Two are written by Indians, of which *Ganeshti Gaddesi*, a picture of Hindu domestic life, by Tolanki, is a small original novel and is dedicated to Mrs. Nora Scott; the other is a translation of the English tale of Sanford and Morton, a pathos work of the late Kankuldi, wife of Hés Bholai Motilal Jethi, with an introduction by Manoharim Baysaram Trivedi. The only educational work under this head is the translation of Bequa's *Children's Fennel*, which has reached the sixth edition. Among the original works in the class may be mentioned *Gad Shiroo*, *Jedai Chheli Shikshita*, or Princess Gad Shiroo, the last line of Part I, a historical novel describing the last struggles of the Zemanian rule in Persia, the many battles and storm she fought with the arms of the Islam, and lastly the fall of the Persian Empire; *Jasodi Chhela*, another historical novel, relating the story of the old Rajput kings of the part of the Udaipur country and more particularly of Jasodabhai, the father of Vanshi, of Vanshi Kumbh, and of his son Jagaji; *Kamavastava Alkya*, which embraces marriage of a young wife at an advanced age, *Sarod Chhelli*, giving a series of happy wedges; *Life of S' Gurji*; and *Samant*, a love tale. Among the translations are the *Indian Nights*; *Kavali Zakh*, Parts III and IV, or the experiences of Kalia or Kanyas; *Kanyas*, *Mohn*, or a domestic comedy; *Pa. Bili*, a translation of Louis Andrieux's *Pa. Bili*; *Chheli*, a well-known Sanskrit work of poet Bhalaj Jeeva Jethi, a historical tale relating



*Jaisawai Pariksha*, *Pratyagatya gyan Kosh*, *Kapay Hallo Chavali*, or a Reply to the work entitled an Examination of Jaislem, or a Step in the law of the Christians. The former tries to explain away some of the alleged impossibilities and incongruities found in the Hindu Purāṇas, while the latter meets an attack made on Jainism by a Christian Missionary. *Hallo attho Meko Pasi*, or the duty Mithra or Moker Yarat; *Meko attho Jaisai Meko Koyas*, or an Essay on the meanings of Moker and on the Moker-yan Jaisai or Pasi; *Rodasi Kriya*, or Olasquid Hates; and "A Prize Essay on the Sun," giving an account of the worship of or reverence paid to the Sun by the different nations in ancient and modern times, are good works written by Pāsi authors. Works by Muhammadan writers deserving mention are—(1) *Allo Chit Raddi Parthavi Chit*, by Husain Muhammad Ali Hafezabek, trying to prove by reference to the Koran that the earth does not move; and (2) "*Jasdi Gossatila*," being a reply to the Hindus who ask the interference of Government for prohibiting the slaughter of the cow for food, asserting that there is no need of such protection. Among useful translations and adaptations under this head are—(1) *Amir Ali*, an adaptation of the well-known work of Colonel Meadows Taylor, entitled "Confessions of a Thief"; (2) *Raddi endli are Salpasan Ghar*, giving legends in praise of philanthropy, benevolence, honesty, truthfulness, and fortitude, and condemning vicious company, unfaithfulness to the marriage bed, debauchery, &c.; and (3) *Siri Champal Sirithasan Chavali*, or an Account of Champak Shrivats, being a Jain legend illustrating the belief in a former existence, showing the reward or punishment meted out in the next life, and pointing out the great merit of the virtue of charity. Under this heading is also to be found a book containing the substance of one of the lectures of Colonel Olcott, the leader of the Theosophists, entitled the *Haratavastava Triloka Darshan*, or a Hindoo's view of the Past, Present, and Future of India.

- (2) *Poetry*.—A majority of the large number of books registered under this head are small pamphlets on such subjects as legendary stories, praises of Saiyasilayan, Shiva, Sita, and other gods and goddesses of the Hindu pantheon, the salvation of the soul, the repentance of a sinner, child-marriages, the lamentations of a bachelor, description of sacred and other places, the great fire which occurred at Surat on the 6th April 1879, the closing of the shops and suspension of business which occurred at Baroda on the 22nd August 1879, the loss of the steamer *Tijala*, otherwise called *Pastara*, that foundered on the 10th October 1878, &c. Among the original works *Sak Mithra*, or the Seal of Picholip, and *Sardala*, or the Season, are good works. Among the replications and adaptations works may be mentioned "The Selections from the Ojshati Patti, Part III, edited by L. S. Doshi; *Pekeli Koyas*, a quarterly magazine; and *Satkhila*, or the story of King Nala. Under this head there are two small books entitled *Prad Pasa Patti*, or the Sport of the Loving Pair, giving a picture of the life to draw with questionable taste; and *Kaddi Padi*, or the Lamentations of a Bachelor, giving a force of an educated simplication of the Hindu caste who could not get himself married. Both contain indecent expressions, and the printers were recently fined by the City Magistrate of Ahmedabad for printing and publishing them.

- (3) *Fiction*.—Of the four works on *Pelitia*, one is a translation of Mrs. Barrett's well-known popular work, "Tales in Pictorial Harmony," intended for the use of school children; another is "A Brief Sketch of the Indian Administration Machinery;" and a third, "The Elements of Fiction," seems to have been based upon *Shikhandi* and other Sanskrit books describing the duties of a king, and is intended for Native Princes.

- (4) *Philosophy*.—Of the 31 works in this group, 19 are original works and the rest translations. Of the original works, one is a collection of the mental and moral analogies of the East and West, another is an exposition of some of the early philosophies of the Jain philosophy, a third is on the creation and destruction by happy and God according to the Hinayanayana system, a fourth, the *Jyoti* translation, explains the ray and double modes of spiritual and material experiences, and *Hatayoga*. The *Hinayanayana Jyoti attho Jaisai Jaisai*, a true *Jalidila* *Shi* are the best books of the class. The former is a known Sanskrit





confidential and abstruse confidences regarding God, the duties of man, the attainment of worldly pleasures, salvation, etc., arrived at by Hindu philosophy by the gift of the teachings of the Vedas.

9. In Kénarrees there were in all 34 b'w's. Of these, 12 were not addressed on Antismear, Geography, &c., intended to be read by students. The remaining 22 were not addressed before —

(a) *Drama*.—There were two publications under this head, of which one is a translation of the well-known Sanskrit work "The Shalustata," or "The Last Day," and the other, *Sundara Nāṭa*, is an adaptation of one of the dramas of Henry Fielding's. The *Shalustata* is the last of its kind in Kāveru literature, and for its pure language deserves to be read by every student of Kāveru.

(1) *Fiction*.—There is only one book under this head, by name *Chastelard's Confession*. It describes the extreme devotion of Chastelard to (G) and his narrow escape from the jaws of death on two occasions. The moral of the story is that while virtue and vice are in conflict, virtue comes out successful in the long run.

(c) *Miscellaneous*.—There are five books published under this head. One of them, entitled *Adyaya Parva*, or a Description of the Non-Aryans, gives the origin of the *Shudras*, or the lowest of the four principal classes of the Hindus, and their numerous subdivisions. The author remarks that many of the low-caste Hindus of the Decan were the aborigines of India and having gradually adopted the customs and manners of the Aryans, were assimilated with the service of the *Shudra* class of the Hindus. The *Pauvraṇṇikā*, or Re-marriage, quotes a few passages from the *Smritis* in support of widow re-marriage. The *Śālistan Paddhati*, or Mode of Teaching, is a translation of Fowler's Discipline and Instruction. It is intended for Training Colleges.

(f) *Poetry*.—Of the nine publications under this head, one *Turkey Bazaar*, is a reprint of an old Kānara work; six are poetical versions of a few legends of the Rājasth Turān, and the remaining two are books containing blessings or lullabies generally sung by illiterate persons.

(c) *Philosophy*.—There are two books under this head. One of them is a Káśānra version of the well-known philosophical work the *Nīṣyaṭaṭa*, and the other *Taṭa Cīpaṭa*, containing a collection of verses on the nature of God and the vanity of worldly concerns, was written by Paramahansa, one of the poets of Kāśānra.

10. In *Deccan* there were only two publications, and they were different editions of the *Sindhu* by Tulsidas in big volumes and big type. Tulsidas was a devotee of Rama and has written his life in verse, which is popular in Northern India.

The *Alasdā* publications are practical works, descending the dungs of kings and merchants, such as Cāndrāja, Narsarāj, Vatsarāj, &c. They are called *Alsdā* or *śālo*.

The *Garzanti, Hoei*, and the *Agliosi* publications are all good treats.

The *Hande Sudi* are all school-reading books and books on grammar and history.

In the *Archie Series*, nine are subadults and eight on general subjects.

11. The three books in Zoroastrianism are proper to be in subjects characters. Of the *Forman* 13 books, 7 are pastoral and religious works and one on history.

being a translation of Sir John Malcolm's History of Persia by Mirza Mirat. Of the other books the *Pasika Kifia Nizamulmulla*, or the Instructions of Mirza Nizamulmulla, contains precepts for the guidance of kings. In *Asrar* most of the allusions are of a religious nature giving the text of the All-ean, commentaries on it, and the Prophet's life, sayings and precepts. The solitary book in *Kutub* contains Jani prayers.

In *Sanskrit* 98 publications were registered, of which 12 were periodicals and 86 not periodicals. The poetical works comprise legendary chronicles like the *Krishna*, the glorification of gods and of sacred months, poems and other objects; and poems on secular subjects. The edition of the *Prakriti Khandya*, by Kishinath Bhadracharya Pandit, is a fairly and well getting work in two volumes, and is comparatively cheap. The edition of *Amala Kavya's Kavya*, edited by Shikharas Vithal, contains a valuable introduction by the editor. The *Shikharas Kavya*, a Sanskrit anthology, edited by Peter Peterson, D.Sc., M.A., forms No. XXXVII of the Bombay Sanskrit Series published by the Department of Public Instruction, Bombay, and is a collection of beautiful passages from 200 Sanskrit poets. The *Kavya*, edited by Manmohan Prasad, with a learned commentary by P. S. Vaidya, is a fairly good work, and is the request of Dr. R. C. Eminent, is another useful work published by the Department of Public Instruction, and treats of that one as little as the *Kavya* of such need as I have to mention.



length on the importance of all Unjaid literature and of its search and publication by Government as a help to an authentic history of Gujarat.

(c) In the *Sanskrit and Marathi* group of 33 books, the most important are the following:—*Śloka Gāyatri Mantra*, or the Text of the Gāyatri hymn with its meaning, by Balakrishna Kamalakar. This is a small pamphlet giving the various interpretations put upon the principal hymn recited by the three upper classes of the Hindus, viz., the Brahmins, the Kshatriyas, and the Vanyas, at their morning, midday, and evening services, by the recitation and expounding of the Aryan writings, such as Vidyānāya, Śāntakārya, Yājñavalkya, Bhāradvāja, and Shankarāchārya. This compilation will be found very useful by the Hindus. The simplest meaning of the hymn explained is:—"We meditate on the enlightening and the self-enlightened radiance of the Creator of the Universe who dwells everywhere in the right path." The "*Līlāvatī*, or the Treatise on Arithmetic and Mensuration by the celebrated Hindu Astronomer Bhāskaraśārya," translated into Marathi by Derran Lakshmi, will be found interesting to mathematicians as a work of curiosity by an ancient Indian astronomer. In this treatise the table of weights and measures, the modes of working sums as well as questions for solution are stated in verse, and are therefore easy to learn by heart. The weights and measures therein given are, however, obsolete. The *Upanishads*,—*Māndūkya*, by Venkatarāo Rāmchenbra, will afford much aid to persons desirous of learning the true nature of the human soul. In this book the author has given the text of the original work with two commentaries thereon, one by a philosopher believing in the identity of the human soul with the divine spirit, and the other by one believing man to be distinct from God. Both these commentaries have been translated into Marathi by the author, who at the end of an able introduction to the book, arrives at the conclusion that man is distinct from the Divine Spirit and must attain his salvation by propitiating the latter. The work is difficult to be understood by one who has not mastered the technical language used by philosophers. "*The Panchakṣarikā, or Marriage Ceremonial according to the Rigveda*," translated into Marathi by Shri Ram Sagar Gore, and published by Jankelal Mahadev Gurjar, is another useful addition to Marathi literature. The *Rasaratnasūtra*, with its Marathi translations by Anand Balid Bapat, is one of those numerous translations of medical works which have of late been published and given encouragement to quacks. The *Śrīmādhārjyaśāstrakāṇḍikā*, or a translation into Marathi of the legendary work called the Bhāgavat, published by Ganesh Mahadev Jankar, is a well executed work, but the task undertaken is so vast that there is fear of its remaining uncompleted for want of support. This group, like several others, contains trashy publications, which have such as promote superstition and as had better not be published at all. There are books on palmistry, significance of dreams, horoscopes from the fall of the hand on the various parts of the body, auspicious and inauspicious respiration, &c.

(d) *Sanskrit and Gujarati*.—Besides translations of religious and legendary works this group contains various treatises on Indian medicine and surgery with translations into Gujarati, like the *Charak and Susruta*, published by Kṛṣṇabhaṭṭa Doleśin Trambh, the *Etīhasa*, the *Pañcāmīta* and the *Bhīṣmakṣa*, by Jyoti V. Ragbunth, the *Pañcārṅga*, by Mahatma Gaurahankar Lalabhai of Dabhoi, &c. The other works do not call for any remark.

(e) *Sanskrit and English*.—There were only sixteen publications in this group. They were almost all school books. "*The Standard Sanskrit-English Dictionary*," by K. B. Vaidya, M.A., B.L.B., is a well got up cheap lexicon and supplies a want long felt by Indian students. The other good books in this group are the Theosophical publication called "*Compendium of the Rāya Yoga Philosophy*," the *Māndūkyaśāstrakāṇḍikā*, several of two, edited by Śaṅkarāchārya Paṇḍit, M.A.; the *Alipadaśāstrakāṇḍikā* of Kāśī, by P. N. Pitaraka, B.A., and "*Sanskrit Poetical Anthology, No. 1*," by T. Satharāma Kuppaswami Śāstrin of Normal School, Erode.

(f) *Sanskrit and Hindi*.—This group consists of two good works on Hindu medicine, viz., one translation of *Śārṅghaṭṭa*, by Pandit Gopālak Poddhāl, and the other translation of *Pañcārṅgaśāstrakāṇḍikā*, by Pandit Shaktibhaṭṭa, and two on philosophy, viz., the *Prakāśa Śāstrā* and the *Śrīmādhārjyaśāstrakāṇḍikā*, by Brahmanand Śāstrin, both printed at the Narmada Press, Bombay. The last book treats of abstract meditation as a means of union with the Supreme Being and of the several postures of the body and other practices which a practitioner of meditation must see to with a view to the attainment of success. It explains how a man should suspend his respiration and direct his sight to the top of his nose, &c., in his practice. Meditation is impossible, says it, in the case of a man who eats much or heavy food, or sleeps long, or who does not restrain his passions and appetites.

(g) In the remaining thirty-eight volumes, the majority is of religious, popular, and school books which call for no other remark than that there is a general demand for all such literature to devote a greater attention to their respective subjects and to secure a better management of the progress and results.



(2) *Portuguese.*

Subject.	Number of Works.		Re- prints issued.	Transla- tions.	Total.	In the Library.	In the National Library.	Total.
	First edition.	Sub- sequent editions.						
Biography . . . . .	1	—	—	—	1	—	1	1

(3) *Marathi.*

Arts . . . . .	3	—	—	—	3	—	3	3
Biography . . . . .	2	2	1	—	5	1	4	5
Drama . . . . .	14	15	—	3	32	—	32	32
Fiction . . . . .	22	9	2	14	47	—	47	47
History . . . . .	4	2	1	—	7	—	7	7
Language . . . . .	6	23	1	—	30	22	8	32
Law . . . . .	1	3	3	1	8	—	8	8
Medicine . . . . .	2	1	—	1	4	—	4	4
Mathematics . . . . .	45	21	—	9	75	2	73	77
Poetry . . . . .	14	7	22	3	46	—	46	46
Philosophy . . . . .	1	1	—	—	2	—	2	2
Physiology (including Mental and Moral Science)	—	—	3	1	4	—	4	4
Religion . . . . .	3	—	4	1	8	—	8	8
Science (Mathematical and Mechanical)	1	3	—	1	5	4	1	5
Science (Natural and other)	3	11	—	3	17	15	2	17
Total . . . . .	125	59	179	34	397	42	355	397

(4) *Gujarati.*

Arts . . . . .	3	1	—	1	5	1	4	5
Biography . . . . .	4	—	—	3	7	—	7	7
Drama . . . . .	24	4	—	2	30	—	30	30
Fiction . . . . .	22	3	2	11	38	1	37	39
History . . . . .	6	6	—	1	13	11	2	15
Language . . . . .	6	14	—	1	21	11	10	31
Law . . . . .	3	—	4	3	10	—	10	10
Medicine . . . . .	4	1	—	—	5	—	5	5
Mathematics . . . . .	45	7	—	25	77	6	71	83
Poetry . . . . .	97	12	43	2	154	—	154	154
Philosophy . . . . .	2	1	—	1	4	—	4	4
Physiology (including Mental and Moral Science)	4	—	—	11	15	—	15	15
Religion . . . . .	4	—	3	1	8	—	8	8
Science (Mathematical and Mechanical)	3	3	—	1	7	3	4	7
Science (Natural and other)	12	9	—	1	22	19	3	22
Total . . . . .	224	44	43	43	354	29	325	354

(5) *Hindi.*

Arts . . . . .	2	—	—	6	8	—	8	8
Biography . . . . .	—	—	1	1	2	—	2	2
Drama . . . . .	2	—	1	—	3	—	3	3
Fiction . . . . .	—	—	—	1	1	—	1	1
Language . . . . .	1	2	—	—	3	1	2	4
Law . . . . .	—	—	—	1	1	—	1	1
Mathematics . . . . .	3	—	3	3	9	—	9	9
Poetry . . . . .	16	3	19	1	39	—	39	39
Physiology (including Mental and Moral Science)	—	1	3	1	5	—	5	5
Science (Mathematical and Mechanical)	—	—	—	1	1	1	—	2
Science (Natural and other)	1	1	—	2	4	3	1	4
Total . . . . .	24	7	25	13	69	4	65	69

(6) *Kannara.*

Drama . . . . .	—	—	—	2	2	—	2	2
Fiction . . . . .	2	—	—	1	3	—	3	3
History . . . . .	2	1	—	2	5	4	1	4
Language . . . . .	3	—	—	—	3	—	3	3
Mathematics . . . . .	4	—	1	1	6	1	5	6
Poetry . . . . .	3	—	—	—	3	—	3	3
Physiology (including Mental and Moral Science)	3	—	—	2	5	—	5	5
Science (Mathematical and Mechanical)	2	—	—	1	3	—	3	3
Science (Natural and other)	2	—	—	—	2	—	2	2
Total . . . . .	24	2	2	6	34	5	29	34



## (15) Sanskrit.

Subject.	From our Press		From other Presses	From our Press	From other Presses	From our Press	From other Presses	Total
	From our Press	From other Presses						
Arts	—	—	1	—	1	—	1	1
Drama	1	—	2	—	2	—	2	2
History	—	—	1	1	2	—	2	2
Language	1	—	2	—	2	4	2	2
Mathematics	2	—	2	—	2	—	2	2
Philosophy (including Mental and Moral Sciences)	2	1	22	—	22	—	22	22
Religion	1	—	12	—	11	—	11	11
Science (Natural and other)	2	—	—	—	—	—	—	—
Total	9	1	41	1	41	2	42	44

## (16) Marathi.

Religion	—	—	1	—	1	—	1	1
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## (17) Persian.

History	—	—	1	—	1	—	1	1
Language	—	—	1	1	2	—	2	2
Mathematics	1	1	2	—	4	1	2	4
Philosophy	—	—	1	—	1	—	1	1
Religion	2	—	1	—	2	—	2	2
Total	2	1	5	1	12	1	11	13

## (18) Arabic.

History	—	—	1	—	1	—	1	1
Language	1	—	2	—	3	1	2	3
Mathematics	2	—	2	—	4	—	4	4
Philosophy	2	—	1	1	2	—	2	2
Religion	1	—	2	—	2	—	2	2
Science (Mathematical and Mechanical)	1	—	—	—	—	1	1	1
Total	7	—	7	1	13	2	11	11

## (19) Farsi.

Religion	—	—	2	—	2	—	2	2
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## (20) English and Hindi.

Language	2	4	1	6	13	13	13	13
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## (21) Sanskrit and Marathi.

Language	1	—	—	—	1	1	1	1
Mathematics	2	—	—	1	1	—	1	1
Philosophy	2	—	—	2	2	—	2	2
Philosophy (including Mental and Moral Sciences)	2	—	—	2	2	—	2	2
Religion	1	—	—	1	1	—	1	1
Science (Mathematical and Mechanical)	1	—	—	1	1	—	1	1
Total	9	—	—	7	12	1	14	14

## (22) English and Gujarati.

Language	2	2	1	11	12	13	2	17
Mathematics	1	—	—	1	1	—	1	1
Total	3	2	1	12	13	13	3	18





(17) *Nigella* and *Melilot*.

Bicycle										Year of Birth		Year of Death		Year of Marriage		Year of Divorce		Year of Remarriage		Year of Separation		Year of Reconciliation	
Name										Sex		Age		Age		Age		Age		Age		Age	
Address										Occupation		Occupation		Occupation		Occupation		Occupation		Occupation		Occupation	
Religion										Religion		Religion		Religion		Religion		Religion		Religion		Religion	
Education										Education		Education		Education		Education		Education		Education		Education	
Marital Status										Marital Status		Marital Status		Marital Status		Marital Status		Marital Status		Marital Status		Marital Status	
Children										Children		Children		Children		Children		Children		Children		Children	
Parents										Parents		Parents		Parents		Parents		Parents		Parents		Parents	
Siblings										Siblings		Siblings		Siblings		Siblings		Siblings		Siblings		Siblings	
Other Relatives										Other Relatives		Other Relatives		Other Relatives		Other Relatives		Other Relatives		Other Relatives		Other Relatives	
Social Security Number										Social Security Number		Social Security Number		Social Security Number		Social Security Number		Social Security Number		Social Security Number		Social Security Number	
Date of Birth										Date of Birth		Date of Birth		Date of Birth		Date of Birth		Date of Birth		Date of Birth		Date of Birth	
Date of Death										Date of Death		Date of Death		Date of Death		Date of Death		Date of Death		Date of Death		Date of Death	
Date of Marriage										Date of Marriage		Date of Marriage		Date of Marriage		Date of Marriage		Date of Marriage		Date of Marriage		Date of Marriage	
Date of Divorce										Date of Divorce		Date of Divorce		Date of Divorce		Date of Divorce		Date of Divorce		Date of Divorce		Date of Divorce	
Date of Remarriage										Date of Remarriage		Date of Remarriage		Date of Remarriage		Date of Remarriage		Date of Remarriage		Date of Remarriage		Date of Remarriage	
Date of Separation										Date of Separation		Date of Separation		Date of Separation		Date of Separation		Date of Separation		Date of Separation		Date of Separation	
Date of Reconciliation										Date of Reconciliation		Date of Reconciliation		Date of Reconciliation		Date of Reconciliation		Date of Reconciliation		Date of Reconciliation		Date of Reconciliation	
Date of Separation										Date of Separation		Date of Separation		Date of Separation		Date of Separation		Date of Separation		Date of Separation		Date of Separation	
Date of Reconciliation										Date of Reconciliation		Date of Reconciliation		Date of Reconciliation		Date of Reconciliation		Date of Reconciliation		Date of Reconciliation		Date of Reconciliation	

(37) *Reseller's and Distributor's*[illegible]

(11) *Gujarati and Urdu*

History

(25) *Fejtek and Preiner.*

Item	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100	2101	2102	2103	2104	2105	2106	2107	2108	2109	2110	2111	2112	2113	2114	2115	2116	2117	2118	2119	2120	2121	2122	2123	2124	2125	2126	2127	2128	2129	2130	2131	2132	2133	2134	2135	2136	2137	2138	2139	2140	2141	2142	2143	2144	2145	2146	2147	2148	2149	2150	2151	2152	2153	2154	2155	2156	2157	2158	2159	2160	2161	2162	2163	2164	2165	2166	2167	2168	2169	2170	2171	2172	2173	2174	2175	2176	2177	2178	2179	2180	2181	2182	2183	2184	2185	2186	2187	2188	2189	2190	2191	2192	2193	2194	2195	2196	2197	2198	2199	2200	2201	2202	2203	2204	2205	2206	2207	2208	2209	2210	2211	2212	2213	2214	2215	2216	2217	2218	2219	2220	2221	2222	2223	2224	2225	2226	2227	2228	2229	2230	2231	2232	2233	2234	2235	2236	2237	2238	2239	2240	2241	2242	2243	2244	2245	2246	2247	2248	2249	2250	2251	2252	2253	2254	2255	2256	2257	2258	2259	2260	2261	2262	2263	2264	2265	2266	2267	2268	2269	2270	2271	2272	2273	2274	2275	2276	2277	2278	2279	2280	2281	2282	2283	2284	2285	2286	2287	2288	2289	2290	2291	2292	2293	2294	2295	2296	2297	2298	2299	2300	2301	2302	2303	2304	2305	2306	2307	2308	2309	2310	2311	2312	2313	2314	2315	2316	2317	2318	2319	2320	2321	2322	2323	2324	2325	2326	2327	2328	2329	2330	2331	2332	2333	2334	2335	2336	2337	2338	2339	2340	2341	2342	2343	2344	2345	2346	2347	2348	2349	2350	2351	2352	2353	2354	2355	2356	2357	2358	2359	2360	2361	2362	2363	2364	2365	2366	2367	2368	2369	2370	2371	2372	2373	2374	2375	2376	2377	2378	2379	2380	2381	2382	2383	2384	2385	2386	2387	2388	2389	2390	2391	2392	2393	2394	2395	2396	2397	2398	2399	2400	2401	2402	2403	2404	2405	2406	2407	2408	2409	2410	2411	2412	2413	2414	2415	2416	2417	2418	2419	2420	2421	2422	2423	2424	2425	2426	2427	2428	2429	2430	2431	2432	2433	2434	2435	2436	2437	2438	2439	2440	2441	2442	2443	2444	2445	2446	2447	2448	2449	2450	2451	2452	2453	2454	2455	2456	2457	2458	2459	2460	2461	2462	2463	2464	2465	2466	2467	2468	2469	2470	2471	2472	2473	2474	2475	2476	2477	2478	2479	2480	2481	2482	2483	2484	2485	2486	2487	2488	2489	2490	2491	2492	2493	2494	2495	2496	2497	2498	2499	2500	2501	2502	2503	2504	2505	2506	2507	2508	2509	2510	2511	2512	2513	2514	2515	2516	2517	2518	2519	2520	2521	2522	2523	2524	2525	2526	2527	2528	2529	2530	2531	2532	2533	2534	2535	2536	2537	2538	2539	2540	2541	2542	2543	2544	2545	2546	2547	2548	2549	2550	2551	2552	2553	2554	2555	2556	2557	2558	2559	2560	2561	2562	2563	2564	2565	2566	2567	2568	2569	2570	2571	2572	2573	2574	2575	2576	2577	2578	2579	2580	2581	2582	2583	2584	2585	2586	2587	2588	2589	2590	2591	2592	2593	2594	2595	2596	2597	2598	2599	2600	2601	2602	2603	2604	2605	2606	2607	2608	2609	2610	2611	2612	2613	2614	2615	2616	2617	2618	2619	2620	2621	2622	2623	2624	2625	2626	2627	2628	2629	2630	2631	2632	2633	2634	2635	2636	2637	2638	2639	2640	2641	2642	2643	2644	2645	2646	2647	2648	2649	2650	2651	2652	2653	2654	2655	2656	2657	2658	2659	2660	2661	2662	2663	2664	2665	2666	2667	2668	2669	2670	2671	2672	2673	2674	2675	2676	2677	2678	2679	2680	2681	2682	2683	2684	2685	2686	2687	2688	2689	2690	2691	2692	2693	2694	2695	2696	2697	2698	2699	2700	2701	2702	2703	2704	2705	2706	2707	2708	2709	2710	2711	2712	2713	2714	2715	2716	2717	2718	2719	2720	2721	2722	2723	2724	2725	2726	2727	2728	2729	2730	2731	2732	2733	2734	2735	2736	2737	2738	2739	2740	2741	2742	2743	2744	2745	2746	2747	2748	2749	2750	2751	2752	2753	2754	2755	2756	2757	2758	2759	2760	2761	2762	2763	2764	2765	2766	2767	2768	2769	2770	2771	2772	2773	2774	2775	2776	2777	2778	2779	2780	2781	2782	2783	2784	2785	2786	2787	2788	2789	2790	2791	2792	2793	2794	2795	2796	2797	2798	2799	2800	2801	2802	2803	2804	2805	2806	2807	2808	2809	2810	2811	2812	2813	2814	2815	2816	2817	2818	2819	2820	2821	2822	2823	2824	2825	2826	2827	2828	2829	2830	2831	2832	2833	2834	2835	2836	2837	2838	2839	2840	2841	2842	2843	2844	2845	2846	2847	2848	2849	2850	2851	2852	2853	2854	2855	2856	2857	2858	2859	2860	2861	2862	2863	2864	2865	2866	2867	2868	2869	2870	2871	2872	2873	2874	2875	2876	2877	2878	2879	2880	2881	2882	2883	2884	2885	2886	2887	2888	2889	2890	2891	2892	2893	2894	2895	2896	2897	2898	2899	2900	2901	2902	2903	2904	2905	2906	2907	2908	2909	2910	2911	2912	2913	2914	2915	2916	2917	2918	2919	2920	2921	2922	2923	2924	2925	2926	2927	2928	2929	2930	2931	2932	2933	2934	2935	2936	2937	2938	2939	2940	2941	2942	2943	2944	2945	2946	2947	2948	2949	2950	2951	2952	2953	2954	2955	2956	2957	2958	2959	2960	2961	2962	2963	2964	2965	2966	2967	2968	2969	2970	2971	2972	2973	2974	2975	2976	2977	2978	2979	2980	2981	2982	2983	2984	2985	2986	2987	2988	2989	2990	2991	2992	2993	2994	2995	2996	2997	2998	2999	3000	3001	3002	3003	3004	3005	3006	3007	3008	3009	3010	3011	3012	3013	3014	3015	3016	3017	3018	3019	3020	3021	3022	3023	3024	3025	3026	3027	3028	3029	3030	3031	3032	3033	3034	3035	3036	3037	3038	3039	3040	3041	3042	3043	3044	3045	3046	3047	3048	3049	3050	3051	3052	3053	3054	3055	3056	3057	3058	3059	3060	3061	3062	3063	3064	3065	3066	3067	3068	3069	3070	3071	3072	3073	3074	3075	3076	3077	3078	3079	3080	3081	3082	3083	3084	3085	3086	3087	3088	3089	3090	3091	3092	3093	3094	3095	3096	3097	3098	3099	3100	3101	3102	3103	3104	3105	3106	3107	3108	3109	3110	3111	3112	3113	3114	3115	3116	3117	3118	3119	3120	3121	3122	3123	3124	3125	3126	3127	3128	3129	3130	3131	3132	3133	3134	3135	3136	3137	3138	3139	3140	3141	3142	3143	3144	3145	3146	3147	3148	3149	3150	3151	3152	3153	3154	3155	3156	3157	3158	3159	3160	3161	3162	3163	3164	3165	3166	3167	3168	3169	3170	3171	3172	3173	3174	3175	3176	3177	3178	3179	3180	3181	3182	3183	3184	3185	3186	3187	3188	3189	3190	3191	3192	3193	3194	3195	3196	3197	3198	3199	3200	3201	3202	3203	3204	3205	3206	3207	3208	3209	3210	3211	3212	3213	3214	3215	3216	3217	3218	3219	3220	3221	3222	3223	3224	3225	3226	3227	3228	3229	3230	3231	3232	3233	3234	3235	3236	3237	3238	3239	3240	3241	3242	3243	3244	3245	3246	3247	3248	3249	3250	3251	3252	3253	3254	3255	3256	3257	3258	3259	3260	3261	3262	3263	3264	3265	3266	3267	3268	3269	3270	3271	3272	3273	3274	3275	3276	3277	3278	3279	3280	3281	3282	3283	3284	3285	3286	3287	3288	3289	3290	3291	3292	3293	3294	3295	3296	3297	3298	3299	3300	3301	3302	3303	3304	3305	3306	3307	3308	3309	3310	3311	3312	3313	3314	3315	3316	3317	3318	3319	3320	3321	3322	3323	3324	3325	3326	3327	3328	3329	3330	3331	3332	3333	3334
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(16) *Person and Idea*

[illegible](57) *He's not a doctor.*

**PAGE**

(35) *Hebrew and Arabic.*

1.  $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

(27) *Feyliik and Lealik Soda*

1.00 1.15 1.30 1.45 1.60 1.75 1.90 2.05 2.20 2.35 2.50 2.65 2.80 2.95 3.10 3.25 3.40 3.55 3.70 3.85 4.00 4.15 4.30 4.45 4.60 4.75 4.90 5.05 5.20 5.35 5.50 5.65 5.80 5.95 6.10 6.25 6.40 6.55 6.70 6.85 7.00 7.15 7.30 7.45 7.60 7.75 7.90 8.05 8.20 8.35 8.50 8.65 8.80 8.95 9.10 9.25 9.40 9.55 9.70 9.85 10.00

(47) *Feltri and Gaiandù.*[illegible](41) *Foght, Sanders, and Cochrane*.

Figure 1. Schematic representation of the experimental design. The subjects were divided into two groups: a control group and an experimental group. The control group received a standard treatment, while the experimental group received a treatment with a specific intervention. The results were then compared between the two groups.

(12) *Quadrat, Größe, und Fläche*

Mr. Murphy (President of Mental and Moral Reform) . . . . . 313

(12) *Federal, Georgia, and Puerto*

Figure 1. Schematic representation of the experimental design. The subjects were divided into two groups: the control group (CG) and the experimental group (EG). The CG was divided into two subgroups: the control group (CG) and the control group (CG). The EG was divided into two subgroups: the experimental group (EG) and the experimental group (EG). The subjects were divided into two groups: the control group (CG) and the experimental group (EG). The CG was divided into two subgroups: the control group (CG) and the control group (CG). The EG was divided into two subgroups: the experimental group (EG) and the experimental group (EG).



## (54) English and Sanskrit Periodicals

Subject	English Periodicals		Sanskrit Periodicals		Total	From Foreign Countries	From India	Total
	Number of Issues	Value in Rupees	Number of Issues	Value in Rupees				
Miscellaneous	1	—	—	—	1	—	—	1

## (55) Gujarati and Sanskrit Periodicals

Arts	1	—	—	—	1	—	—	1
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## (56) English and Sanskrit Periodicals

Miscellaneous	2	—	—	—	2	—	—	2
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## (57) Total Books for the Year

Arts	11	1	1	4	21	1	11	21
Geography	12	—	—	—	20	1	11	21
History	14	7	2	11	25	—	11	36
Law	43	12	8	20	63	2	41	105
Mathematics	10	13	2	4	29	2	10	41
Medicine	26	11	13	31	61	102	10	173
Miscellaneous	4	2	14	4	24	—	14	38
Philosophy	11	2	—	12	23	—	11	34
Physical Science (including Mental and Moral Sciences)	110	44	21	12	183	24	101	308
Religion	131	22	20	20	273	1	131	404
Science (Mathematical and Mechanical)	4	2	—	1	7	—	4	11
Science (Natural and other)	14	1	27	14	56	—	14	70
Statistics	23	8	16	12	59	—	23	82
Travel and Travellers	17	14	—	4	35	22	2	59
Unpublished	29	21	—	8	58	—	29	87
Total	304	222	221	253	1,000	291	1,119	2,119

## (58) Total Periodicals for the Year

Arts	40	—	—	43	—	43	40
Geography	10	—	—	10	—	10	10
History	15	—	—	25	—	25	35
Law	9	—	1	7	—	7	17
Mathematics	9	—	—	9	—	9	9
Medicine	4	—	21	25	—	25	40
Miscellaneous	9	—	17	26	—	26	35
Philosophy	12	—	—	12	—	12	22
Physical Science (including Mental and Moral Sciences)	12	—	2	14	—	14	22
Religion	—	—	2	2	—	2	2
Total	112	—	23	135	—	135	185

## (59) Total Books and Periodicals for the Year

Arts	45	1	1	47	—	47	45
Geography	21	2	2	25	1	26	70
History	26	7	—	33	—	33	110
Law	43	12	8	63	2	65	173
Mathematics	19	13	2	34	2	36	41
Medicine	26	11	13	52	102	154	173
Miscellaneous	4	2	14	20	—	20	42
Philosophy	12	2	—	14	—	14	36
Physical Science (including Mental and Moral Sciences)	110	44	21	175	24	199	308
Religion	131	22	20	273	1	274	404
Science (Mathematical and Mechanical)	4	2	—	6	—	6	11
Science (Natural and other)	14	1	27	42	22	64	70
Statistics	23	8	16	47	—	47	82
Travel and Travellers	17	14	—	31	—	31	59
Unpublished	29	21	—	50	—	50	87
Total	1,000	222	221	1,443	291	1,734	2,119



*Biography*—The only work in Bengali worth mentioning under this head is *Jwala Chaitanya*, being an autobiography of Asmaullah Muhammad Chaudhuri, a Musselman leader-constable of the Begum and then of the Faridpur P.W. The book is interesting as giving an insight into the life of poor but respectable Mussulmans in the mofussil, and as being written in a style and Bengali with a large admixture of Urdu words still current among the Mussulmans of this province.

Mussulmans are remarkable for the cultivation of scientific biographical literature. One of their great biographical works is the *Tarikh*, containing more or less complete accounts of 22,511 *Shi'is*, or persons who saw Muhammad and received their faith direct from him, and are therefore considered men of superior sanctity to *Talis*, who received their religion second-hand from the *Shi'is*. The book was composed in Arabic during the first half of the ninth century of the Muhammadian era by Shaikh Sa'adullah Abu'l-Farl Ahmad Bin Hasan. The present edition of the work was undertaken by the Asiatic Society in 1921, and it has taken 34 years to complete it in four volumes of about 1,500 pages each. *Mulla* Muhammad Wajid commenced the edition, and at his death the editorial charge devolved on *Mulla* Abdul Hay, both of whom have done their work with credit.

*Drama*—Babu Ghish Chandra Ghosh, who is regarded in some quarters as the Garibaldi of the Bengali stage, has produced a number of good plays, all well-written and well-suited to the taste of those who patronise the native stage. His previous plays had a preponderance of the religious element in them. Of his works of the present year, *Pirasa'adras* is written in a new style. In *Bishit* the religious element is subordinated to the political and social, and in *Prapallu* it disappears altogether. *Prapallu*, by far the best work of fiction that appeared during the year, depicts middle class life in Calcutta. It shows that the influence of high English education with out religious and moral training is bad. It makes men selfish, unprincipled, and thoroughly unscrupulous. Jogesh is a character which will be taken as a model in many a lifetime. His object poverty he raises himself by dint of his own exertions to opulence and a high position. As a Hindu he provides for his brothers, educates them, and, as a good man, has a kind word and an open hand for all. But he has one weakness—one vice—that of drunkenness. His educated brother Ramesh, who is an attorney, taking advantage of this, gets him to sign a document by which he transfers his entire estate to Ramesh, at a time when the failure of a bank has involved Jogesh in great difficulty, and when he is unable to save his credit with his dealers. Ramesh practises all sorts of cruelty in order to get possession of the property thus treacherously obtained. He drives his mother and his brother mad. He puts his younger brother in jail. He reduces his sister-in-law to death by starvation, and is on the point of putting his nephew to death when he is arrested by the police. The work is powerful, well-written, it paints a variety of minor characters with skill, and on the whole inspires the reader with love and admiration for characters like Jogesh, and fills him with a strong aversion for selfish traitors like his attorney brother Ramesh.

Babu Harindras Nath Tagore goes far above these real day scenes of every day life into the ethereal regions of love and adventure. In his *Madir Kaid*, he paints a lovely youth wandering all over the world in quest of love and returning home disappointed. The lady who loves him waits on his return as a widow, and at last succeeds in winning him affection. This story belongs, named *Madir Kaid*, introduced for the first time into the Bengali drama to introduce of a similar thing in Shakespeare, as just on the stage in every scene, and direct the action of the play to the watches in Madir.

*Madir Kaid* is, however, a short work, and it is followed by a more ambitious work entitled *Ek De Kaid*. The scene is laid in the beautiful regions in and about Calcutta in the Mulla's Age, when Rajput chivalry was at its height. *Ek De Kaid* has more flesh and blood, more circumstance and detail, than the previous works of Babu Harindras Nath, and the interest is sustained throughout. With the increase of age and experience, Harindras Nath's works are becoming more and more interesting. His dramas when performed before a select audience by the members of his own family produce a powerful effect, but they are generally meek for the cultured few. They are never enacted in public theatres, and are unlikely to be appreciated by the masses. *Ek De Kaid* gave the history of a great revolution in which the relations of the queen, by their oppression and foreign influence, made the people of Jahangir to rebel, while their king, excommunicated of his queen, does not pay any heed to the complaints. The queen coming to know the real cause of the rising, involves the aid of her former father, and drives from Jahangir those of her relatives who are prone to oppression. But the introduction of a foreign power, however much related, is too much for the king to bear. He shows the queen's father and the government of his kingdom, and out of Calcutta, her father land. They take refuge in a forest, and the king, along with some, offers them terms of peace, which they accept. At the time of the accepted restoration, however, the queen comes



aimed at the female emancipation movement, but the pictures are so greatly overdrawn that they are likely to defeat the object with which they are written. The faithfulness and devotion of Hindu wives have been exemplified in a forcible and attractive manner in the work entitled *Devī ud Hāsāt*, in which a faithful and loving wife, deserted by her treacherous husband, rescues that husband from the hands of his several wives of whom he was greatly enamoured, but who had a parent or whom she had loved from childhood.

*History and Geography.*—The important works under this head are all written in English. The only works in Bengali that deserve notice are *Kalātātes Bhūbhāsa*, giving a genealogy of the Kālītā Brahmins of Bengal by Jaramojaya Ghatak, a well-known genealogist of Jessore. *Bhāsa*, containing the genealogy of the Vāṃśula Kāpātīa community, or the Kāyastha belonging to the North Bengal distribution, gives an interesting account of the Nāga family of Kāyasthas, who are said to be descended from the Nāgas, Kurukshātra, and others, and *Sanskṛitā's Bhāratatāṭkā*, a set volume, in which for the first time in Bengal's complete history have been given. Of historical works in English, Mr. R. C. Dutt's *History of Civilisation in Ancient India*, of which only the first two volumes were received during the year, is the most important as giving a connected narrative of all the facts and events relating to the Vedic and rationalistic periods of Indian History, made known to the world by the researches of oriental scholars both in India and in Europe. Up to this time the only books in which general students could gather a history of these periods were the *History of Ancient Sanskrit Literature*, the scientific and technical character of which prevented their being largely read. Mr. Dutt's book will give this class of readers a handy volume prepared with great care, and written in an engaging style, containing all that is known up to the present date of the most obscure periods of the obscure History of Ancient India.

*History of the Native States—Gazetteer.*—This contains the history of the Sāṅgha family from Rāṇajī Dindia, the founder, to the present day. The author's sources of information are the published records of the Government of India and the *Annals of Malabar and Great Dutt*.

*The History of Rajasthan* by Hala Amrita Lal De, B.A., Professor of History, Mahārāja's College, Jaipur, though designed for educational purposes at Rajasthan, will be useful to the general reader as a careful abridgement of larger works on the subject, supplemented by the author's own knowledge of the country.

*Language.*—The trade in keys, notebooks, model questions and other helps to exam was rather brisk during the year under review. Key-making has become a very profitable trade, and people are making large fortunes by thus crippling the intellect of the young generation. The action taken by the Central Text-Book Committee has at least improved the printing and get-up of books designed for the use of students in their classes. The publication of a number of books designed for the moral training of students is a novel feature of Bengali school book literature. Most of these books do not teach, as they should, how a man should become a good citizen, thoroughly acquainted with his duties towards his Government, his society, his relations, neighbours, &c., but rather how one may become a clever man, and protect oneself against the evil designs of others.

*The Saptasāyī Vyākhyāsa*, by Pāṇini Nāṭha, a grammar popular with the people of Central Bengal and Bhārat, has been completed during the year with the prefaces collected from a variety of sources by the Editor, Pundit Hṛdīnāth Sāstrī. In common with all Indian Editors, the Editor of this book has omitted to furnish it with a preface, and with indices to help reference.

*Saptasāyī Śikṣā*, a work dealing on the above, has also been published. It contains a genealogy of Pāṇini Nāṭha, which shows that he was twelfth in descent from Varuṇa, one of the nine gods of Vāṃśastha, and that for those twelve generations at least he has continued to produce great and learned men and scholars. The genealogy is very important from an authorial point of view. It will place Pāṇini Nāṭha in the 8th century of the Christian era, and make him prior to the authors of *Harivamśa* and other grammars. As Saptasāyī belongs strictly to the school of Pāṇini, to whom it is due, the year he is made in the opening verse, it shows it would be necessary of assigning the last work of Pāṇini was felt.

A second edition of the *Saptasāyī Vyākhyāsa* has also appeared with notes, but with an index. The work is very popular in Orissa, Tisserat, Manipur, and other places.

*India's Personality and Dynastical Personality of the British and Empire Language* has nearly come to a close. It is a large work, and the Editor has done his best to make it useful. Each page reads as three columns. In the first two columns English words have been given with their Bengali and English meanings, while the third column is reserved for Bengali words with their English meanings. The Editor very early felt the difficulty of getting so many English words as would fit up their material a line throughout the work.





Bengal. *Ekus Bittam* is an attempt to print out mistakes, both in grammar and in the elementary principles of Hindu Law, in the *Dittala Hankeel*, edited with notes by Pandit Madhuchandra Samintra.

The editions of the *Hitopadesa* and the *Chandrasudhan*, by Pandit Tink Kanti Kumar, deserve special notice, as showing the awakening of a desire for careful and scholarly editing of Sanskrit texts among the pundits of Bengal. Pandit Tink Kanti has attempted, with success, to identify almost all the quotations to be found in these works. He has collected a number of manuscripts and almost all the printed copies of the works available. His exertions have brought to light a number of recensions of the *Chandrasudhan*, containing from one hundred to six hundred verses.

*Bidita Sankalpa*, by Babu Deri Prasanna Kish Chatterjee, points out the defects of the system of deferred marriages in vogue in the Brahmo Samaj of the present day.

*Khande Baran* is a collection of a number of pithy and pointed sayings in the style of Benjamin Franklin's "Poor Richard," and a number of astrological formulae ascribed to Khande, a semi-mythical lady said to have been the wife of Akhira, one of the heroes of Vikram Aditya's Court. The present work is in Bengali, but it doesn't profess to be a translation, and the only noticeable feature about it is its peculiar style and diction, which would place it even earlier than the early Vaishnava literature of Bengal. *Khande Baran*, a book in the catalogue for the fourth quarter of 1899, belongs exactly to this style of writing. A number of Bengali proverbs, too, appear to be composed in the same style.

*Manikidi*, by Babu Prafulla Chandra Banerji, contains a number of very thoughtful essays on grave and weighty subjects, written with much care and evolution, but the peculiar style of the writer, who seems to think that he successfully imitates the style of Carlyle, and is a master of word-painting, will prevent its being generally read and understood.

A number of works full of suggestive expressions and pregnant ideas were reviewed. The influence of these books on public morals, though they nominally profess to be written in the interests of morality, is extremely mischievous. The author of one of these, entitled *Bidita Samhoga Retallan*, was fined by the Police Magistrate of Calcutta for publishing an obscene work. Others who take good care to steer clear of a similar risk are not less much excused. Two books, the *Birlyk Sidhanta* and *Lampata Parke*, had an immense sale during the year, and they describe how licentious men introduce themselves into female society and ingratiate themselves with them, and also how women of ill-fame depict themselves in the company of such men.

It is a relief to turn from such immoral rubbish to works of real merit by authors of superior culture and caliber. *Banki Chitra*, or Bombay Sketches, by Mr. Bhatendranath Tagore, of the Bombay Civil Service, is a vivid and life-like picture of all that is interesting in the history, geography, and the present social, intellectual and moral condition of the Western Presidency. His account of Tuké Rám, the great religious reformer of Bengal's time, who in fact revolutionised the religious ideas of his contemporaries, and helped to a great extent the political reorganisation of the Marhatta under that great leader, will be highly interesting to Bengali readers. His account of Sind is likely to create some interest in that remote and little known province.

*Golpo Salsip*, by Mr. Tagore's sister, the distinguished Sravasthi Devi, though designed for students of our schools, is pervaded by such a pure and elevated moral atmosphere that grown-up people may use it with profit as a moral textbook. It contains a number of interesting anecdotes of original composition, written in simple and engaging Bengali, thus putting lessons of the highest morality.

Some of the agricultural scholars returned from Circars have taken to writing in Bengali, but up to the year 1900 they had written nothing on the subject they studied in England. Last year, however, Mr. G. C. Bose wrote an elementary work on agriculture in Bengali. The greater part of the work is taken up with the best methods of sowing, weeding, and reaping as custom. Gooding is useful in this country as fact, but Mr. Bose thinks that the people may derive a hundredfold profit by using it as a warning that failure. An immense quantity of dry leaves is allowed to rot where they produce nothing but malaria, but if the people knew their proper use, they could greatly increase the productive power of land at a very small cost.

*Gora Parash*, by Mr. A. K. Elzy, is that of the University graduates, who have easily the people of this country can improve the breed of their cattle, and that at a comparatively small by constructing cowsheds on better principles, and taking up measures to breed the best and feed them on these animals. Almost no one knows how we paid by the Hindu to the cow, but they do not know how their engines and engines have contributed to the degradation of the human race in Bengal. These two works, if read largely by the younger generation



*Dasht-i-Baluch*, who typically defended her mountain fastnesses in the wilds of Central India against the generals of Akbar, is the heroine of a short work of average merit.

It is curious to note how old Hindu Sea has come to be the butt of much abuse and ridicule at the end of the 19th century. The Santhalis and the Jungs believe in the tradition that they were degraded to their present low condition by Hindu Sea of the Sea Dynasty for no other reason than refusing to accommodate him with money for ritual purposes. And as the question of precedence in the caste hierarchy is now coming up in reference to Mr. Hiley's enquiry into the castes and occupations of the people of Bengal, the members of these two castes are attempting to assume the holy threat as Vaidhyas and Brahmins, and are trying to establish their position by ridiculing and abusing the supposed authors of their degradation. *Sikka Rajya Sankid* (*Admiral's Hindu Sea*) leads the most violent attack at a personification of a type-gone.

*Hind Pradik*, though not a work of superior merit, deserves notice as a creditable performance for an aged Mussulman writer, who shows an intimate knowledge of the Hindu religion and asserts Mohammedans not to kill cows.

*Religions*—The books, pamphlets, tracts, and leaflets of the Missionaries continue to come in in large numbers, and they are, as a rule, well written. A few Native Christians, who were formerly Brahmins, are trying their best to identify the Brahmins of India with the lost ten tribes of Israel. They contend that after the destruction of the two kingdoms of Jerusalem and Samaria by Nebuchadnezzar and other Babylonian kings, the two tribes of Judah were transplanted to Babylon, and the ten tribes removed to the eastern frontier of that vast empire. The two tribes returned to Jerusalem after their captivity, but the ten tribes were altogether lost sight of. The Brahmins have a tradition that they came from the north-west, and this is exactly the place where the ten tribes were settled by the kings of Babylon. They also maintain that the name Brahmin is a modified form of Abraham, the progenitor of the Jewish race, and the Brahmins still acknowledge, without knowing, their Israelite descent by writing *Sikka*, assumed to be another form of Israel, before their names. The only work received during the year from this class of men is entitled *Shikhsa de'* from which the above observations have been taken.

*Observations of an Hivast*, by the Rev. J. H. Scott, B.D., F.R.D., is not disposed to take a dissonant view of missionary work in India. The author advises the members of Indian Missions to make the habits and modes of life of the various classes of people in India their special study, and to have no opportunity of instilling the high ideas of the gospel into their minds. He thinks that the best way of working with the agricultural classes would be to go to them and to live with them after the hardest time, when they are at leisure, and to talk of Christianity at their gatherings beneath the village trees. He attaches no importance to *colportage*, or the peddling of Christian tracts. The work is very difficult, because the converts are not always good men, and the task of superintending their operations is said to be tedious and troublesome.

To Christian Missionaries belong the credit of giving shape and form to the languages of the barbarous tribes of the Lushai lands of Bengal. The Garo, Khasi, Santal, and other dialects have been reduced to writing in the Roman character, their grammars and dictionaries have been written, and part one of the latter have been translated into them. The Rev. Mr. Hamble's Bengali-Garo Dictionary, noticed last year, was followed this year by the translation of three chapters of the Revelation in that language.

Of Mohammedan religious literature in Bengali, the best work that has yet appeared appears to be the *Falam Fatawa*, by Muhtai Razaullah, written in a sober and correct, and not in clear and temperate language. The first part of the work was noticed last year, and was a defence of Islam against the encroachments of Atheism and Paganism. Part II, was a deeper knowledge of the Semitic religion and literature. It attempts to prove that Mohammed's religion was only an attempt to return to the simple faith which God imparted to Adam, and to shake off all the new ideas and institutions that had grown upon the old. Muhtai Razaullah attempts to prove that the institutes of Moses and Christ are opposed to the spirit of Allah's religion.

The only other work of importance to Mohammedan religion that has appeared is *Islam-i-Jinn Safa*, which embodies the prophecies and doctrines of one of the first great leaders of Sabaeism in Arabic.

The Oriental Hindus are, as usual, busy in publishing the *Yogas*, *Puranas*, *Puranas*, *Tantras*, and other works in Sanskrit, with the Bengali translation, at the instance of the Bengali government. An edition of the *Rajendra* with Bala's Commentary was commenced last year by Prof. B. Prasad Kumar Vaidya, who goes on to bring out a Bengali translation of it now. P. B. Prasad Chakravarti is a translator of the *Shakti* into Bengali has already



Ged, Kēśava's preceptor was Vraja-līlā, Kṛṣṇa, Dāsa Kavāṇḍī and Lakṣmī-bhāṣa, with giving merely a bibliography of the line he is thought of as, the writer treated the Vaiṣṇava community as a whole, and relates its history for a series of years from the great Chaitanya's large personality, A.D. 1486. The writer gives a short account of every person that had any importance for the first time, and this has saved the biographies of many distinguished individuals from oblivion. But his principal heroes were the three great individuals, Śrīdhara, Nityānanda, and Śyāmaṇḍala, who sustained the reputation of their preceptors, Chaitanya, Nityānanda, and Advaita, and continued their work with undiminished enthusiasm. Śrīdhara was called by the Vaishnavas of Vraja-līlā with the duty of carrying the Śaśvatī murti (the pictures) written by Rūp, Suddhān, and Jīva Govardana to Bengal, and of publishing them there. The nearest we can meet with in carrying his preceptor's charge from such a great distance, during the course of which he made his Hāmīrī Rāj, the Rājā of Vibhūjpur, his disciple, will be read with great interest. The work contains descriptions of his written with simplicity and skill, of some of the great Vaiṣṇava assemblies in which Chaitanya's disciples from all parts of Bengal took part. It gives a scientific account of the peculiar musical method developed by Chaitanya and his followers in their *kīrtana*. It also contains a minute topography of all the holy places in Mathurā and Vraja-līlā, together with that of all these places in Nityānanda's mind as seen in the eyes of his followers by the presence of Chaitanya. The writer himself, Nara Hara Chakravartī, was a disciple of Narayana Bhāṣa, who translated into Bengali some many of the works he ought by Śrīmatīśa from Vraja-līlā. Nor is Nara Hara's family unknown to the Vaiṣṇava world. He was the grandson of Viśva Nāth Chakravartī, the Vaiṣṇava commentator of the Bhāṣya at Gītā. His great work reveals to the student the state of society, with all its glories and shortcomings, for a generation or so, before and after the fall of darkness.

Of the Brahms publications, almost all belong to the Nava Veda Church, and in all of them Balu Keshab Chandra Sen is regarded as an incarnation, or at least as a representative of Krishna on earth. The *Tittle Song* contains a collection of songs written to honour parties of Vishnu Brahmins at Balu Keshab Chandra's house. The work is entitled *Titha* bargit, because that house is regarded as a *Titha* (a place of pilgrimage like Vrindavan).

*Hari Pilae Bharna Kotha* sets forth the advantages which Bharna diets have over those of the Hindu, and describes how a staunch orthodox Hindu was converted to Brahminism.

A large work on the life and adventures of Krishna has been written in the interest of the Nava Vaidin Church. The writer says that Baba Keshab Chandra Sena, founder of the sect, and excellence of the Krishna myth, and Krishna's idea of universal love. But he did not venture to publish a book on the subject, because he thought people imbued with Western ideas would not be in a position to grasp them. The writer is now publishing Mr. Sena's account of Krishna and his doctrine.

The Hindu reviewers of the Liberal class have not noticed much. The *Farang Sahitya Ghosha*, translated into Bengali by Mr. M. M. Chatterjee from a Hindi work of the same name, by Shri S. Madan Mohan, may be regarded as a work written with a interest. The writer of the original work, who is a Banarasi, seems to consider the sun and the moon as the great objects of worship, and gives liberal interpretations to the Shastras in matters of caste regulations, &c.

The sentiments of the Conservative school dominate the influence of Western education, and speak of it in much harsher terms than any other class of people north of the Potomac. Nathaniel Mayhew, M. A., who is a convert to this class, speaks in the most expressive terms of those who derive their ideas from the Spanish literature. Here is how Foxglove will have to be full of prejudices, errors, and follies. In his work, the *Gold Fishery*, which professes to be the true step to the Kingdom of the Angels at Gilead, according to the common sense of the North and the South, he appears to have lost and much attention on that point, which he considers as the chief element in a religious education of the highest class of H. and G. and moralists. He suggests the only method of teaching the true sense of the word of Western philosophy, and to his work to be a report; and may be said to point that way of the true sense of the word to be the true sense of the word of H. and G., and that when they had a sufficient glimpse of that of the entire standing of such as a doctrine of H. and G. and of Western literature, they might find H. and G. will remain as progress in the history of Western literature. The H. and G. school is a school of the future, with the general sense of a future, and a school.

$$\frac{d}{dt} \left( \frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$$



books were presented to the Calcutta Sub-Registrar before the fraud was discovered. As soon as it was detected, the matter was brought to the notice of the Director of Public Instruction, Bengal, who authorised the Librarian to prosecute. A report was made to the Magistrate of the 24-Pargannas, who ordered the arrest of the printers and publishers of the fraudulent series, and of those who were actually paid money from the Registrar's Office. The police found that the names of the printers and publishers were all fictitious. The press from which the books professed to have been issued did not exist. The only person that was detected was one Hindaya Nāth Banerji, who had received payment on a number of occasions. He declared that he was the messenger of another person who was nowhere to be found, and that he acted under the advice of Kālī Prasanna Vidyabhusan. Kālī Prasanna was immediately arrested, and both he and Hindaya were put on their trial. After the prosecution had closed, both of them pleaded guilty of cheating, and were each sentenced by the Joint-Magistrate of Alipore to three months' rigorous imprisonment with fine.

HARAPRASAD SHĀSTRI,

*Librarian, Fiscal Library.*

The 15th June 1900.

TABLED ANALYSIS OF THE BOOKS RECEIVED IN THE BENGAL LIBRARY DURING THE YEAR 1902, TOTAL 2,003.

(Prepared in accordance with the Resolution of the Government of India in the Home Department, No. 1407, dated the 17th September 1902.)

*Author.*

Subject.	Original Works		Re-prints	From Manuscripts	From Libraries	From Other Sources	From Other Sources	Total
	From the Author	From the Librarian						
English	1	1	1	1	1	1	1	1
Latin	1	1	1	1	1	1	1	1
Total	2	2	2	2	2	2	2	2

*Author.*

Arts	1	1	1	1	1	1	1	1
Drugs	1	1	1	1	1	1	1	1
Language	1	1	1	1	1	1	1	1
Mathematics	1	1	1	1	1	1	1	1
Physics	1	1	1	1	1	1	1	1
Science (Mathematical and Mechanical)	1	1	1	1	1	1	1	1
Total	2	2	2	2	2	2	2	2

*Author.*

Arts	11	11	11	11	11	11	11	11
Drugs	11	11	11	11	11	11	11	11
Language	11	11	11	11	11	11	11	11
Mathematics	11	11	11	11	11	11	11	11
Physics	11	11	11	11	11	11	11	11
Science (Mathematical and Mechanical)	11	11	11	11	11	11	11	11
Total	22	22	22	22	22	22	22	22





*Latin.*

Pub. No.	Number of Copies		No. of Copies	Total	No. of Copies	Total
	Printed	Manuscript				
History . . . . .	1	—	1	1	1	1
Language . . . . .	1	—	1	1	1	1
Mathematics . . . . .	1	—	1	1	1	1
Music . . . . .	1	—	1	1	1	1
Total . . . . .	4	—	4	4	4	4

*Spanish.*

Draws . . . . .	2	—	2	2	2	2
History . . . . .	2	—	2	2	2	2
Language . . . . .	13	—	13	13	13	13
Law . . . . .	1	—	1	1	1	1
Medicine . . . . .	14	—	14	14	14	14
Mathematics . . . . .	13	—	13	13	13	13
Philosophy (including Mental and Moral Science) . . . . .	1	—	1	1	1	1
Physics . . . . .	1	—	1	1	1	1
Religion . . . . .	2	—	2	2	2	2
Total . . . . .	55	—	55	55	55	55

*Portuguese.*

History . . . . .	1	—	1	1	1	1
Religion . . . . .	1	—	1	1	1	1
Total . . . . .	2	—	2	2	2	2

*Italian.*

Language . . . . .	2	—	2	2	2	2
Religion . . . . .	1	—	1	1	1	1
Total . . . . .	3	—	3	3	3	3

*Greek.*

Draws . . . . .	2	—	2	2	2	2
History . . . . .	2	—	2	2	2	2
Language . . . . .	2	—	2	2	2	2
Law . . . . .	1	—	1	1	1	1
Medicine . . . . .	1	—	1	1	1	1
Mathematics . . . . .	2	—	2	2	2	2
Physics . . . . .	2	—	2	2	2	2
Religion . . . . .	10	—	10	10	10	10
Total . . . . .	22	—	22	22	22	22

*Ukrainian.*

Art . . . . .	2	—	2	2	2	2
Language . . . . .	2	—	2	2	2	2
History . . . . .	2	—	2	2	2	2
Mathematics . . . . .	2	—	2	2	2	2
Physics . . . . .	2	—	2	2	2	2
Religion . . . . .	2	—	2	2	2	2
Science (Natural and Social) . . . . .	2	—	2	2	2	2
Total . . . . .	14	—	14	14	14	14



*English and Sanskrit.*

Subject	ORIGINAL WORKS		Re-publications	Translations	Total	Educational	Non-educational	Total
	First edition	New edition						
Language . . . . .	2	2	1	2	7	7	...	7
Miscellaneous . . . . .	1	...	...	...	1	1	...	1
Poetry . . . . .	...	1	...	...	1	...	1	1
Religion . . . . .	1	...	...	...	1	...	1	1
TOTAL . . . . .	4	3	1	2	10	8	2	10

*English and Urdu.*

Language . . . . .	1	...	...	...	1	...	1	1
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*English and Uriya.*

Language . . . . .	3	1	...	...	4	3	1	4
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*Hindi and Sanskrit.*

Language . . . . .	1	...	...	...	1	1	...	1
Religion . . . . .	1	...	...	...	1	...	1	1
TOTAL . . . . .	2	...	...	...	2	1	1	2

*Persian and Urdu.*

Language . . . . .	...	1	...	...	1	...	1	1
Religion . . . . .	...	1	...	...	1	...	1	1
TOTAL . . . . .	...	2	...	...	2	...	2	2

*Sanskrit and Tibetan.*

Religion . . . . .	...	...	1	...	1	...	1	1
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*Sanskrit and Uriya.*

Religion . . . . .	3	...	...	1	4	...	4	4
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*Bengali, English, and Sanskrit.*

Language . . . . .	2	5	...	...	7	7	...	7
Miscellaneous . . . . .	3	...	...	...	3	2	1	3
Philosophy (including Mental and Moral Science) . . . . .	...	...	...	1	1	...	1	1
Poetry . . . . .	...	...	2	...	2	2	...	2
TOTAL . . . . .	5	5	2	1	13	11	2	13

*English, Hindi, and Urdu.*

Language . . . . .	1	1	...	...	2	2	...	2
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*English, Prakrit, and Sanskrit.*

Religion . . . . .	...	...	1	...	1	...	1	1
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Table of Books received in the Bengal Library during the year 1889—total 2,603.

Number.	Subject.	Books published in English and other (European) languages.	Books published in the vernacular languages spoken in the province	Books published in the Indian classical languages	Books published in more than one language	Remarks
1	Art . . . . .	7	49	1	..	Fide separate report
2	Biography . . . . .	1	11			
3	Drama . . . . .	2	101	2	1	
4	Fiction . . . . .	8	136	3		
5	History (including Geography) . . . . .	51	44	1	..	
6	Language . . . . .	79	368	26	119	
7	Law . . . . .	29	16	5	3	
8	Medicine . . . . .	3	44	15	16	
9	Miscellaneous . . . . .	93	318	13	43	
10	Philosophy . . . . .	4	5	9	18	
11	Poetry . . . . .	23	149	7	5	
12	Politics . . . . .	2	4	..	1	
13	Religion . . . . .	30	369	71	93	
14	Science (Mathematical) . . . . .	35	78	..	..	
15	Ditto (Natural and other) . . . . .	28	61	..		
16	Travels and Voyages . . . . .	2	2			
TOTAL		296	1,753	153	301	
1	Originals . . . . .	332	1,600	38	162	
2	Republications { Originals . . . . .	44	34	115	5	
	{ Translations . . . . .	..	2		1	
3	Translations . . . . .	20	117		133	
TOTAL		396	1,753	153	301	
1	Educational . . . . .	231	640	10	98	
2	Non-educational . . . . .	165	1,113	143	203	
TOTAL		396	1,753	153	301	
Unilinguals . . . . .					2,004	
Bilinguals . . . . .					289	
Periodicals (in number) . . . . .					310	
TOTAL					2,603	

## NORTH-WESTERN PROVINCES AND OUDH.

From J. WOODBURN, Esq., Chief Secretary to Government, North-Western Provinces and Oudh, General Department, to the Secretary to the Government of India, Home Department,—No 865—III-258-47, dated Naini Tal, the 25th June 1890

I am directed to submit, for the information of His Excellency the Governor General in Council, a copy of the report on publications registered under Act XXV of 1867 during 1889, and of the remarks of this Government thereon.

From J. WOODBURN, Esq., Chief Secretary to Government, North-Western Provinces and Oudh, General Department, to the Director of Public Instruction, North-Western Provinces and Oudh,—No 864—III-258-46, dated Naini Tal, the 25th June 1890.

I am directed to acknowledge the receipt of your letter No. G 160 of the 14th April 1890, being your annual report on publications registered under Act XXV of 1867 during the year 1889.

2. The recovery in the number of publications noticed in the orders of last year, reviewing your report for 1887, has, it is observed, been more than maintained, as shown in the table below :—

Publications in—	1886.	1887.	1888.	1889.
English . . . . .	49	35	30	72
Urdu . . . . .	532	452	538	569
Hindi . . . . .	468	262	295	361
Persian . . . . .	119	65	126	111
Polyglot . . . . .	243	197	276	293
Sanskrit . . . . .	44	42	38	100
Arabic . . . . .	50	25	41	54

3. Books on history, law, and medicines decreased; political publications and dramatical works and biographies did not increase in number. The largest number and the greatest progress were in books on religion and philosophy.



- 48-771. *Mizān-ul-Tibb*, on medicine.  
 49-776. *Tarjuma-i-Dastur-ul-Ilāj*, being an Urdu translation from the Persian work on medicine.  
 50-929. *Risāla-i-Badhāsmi*, being a treatise on indigestion.  
 51-928. *Risāla-i-Ghiza*, being a treatise on food  
 52-922. *Kulliyāt-i-Ilm-i-Tibb* is a treatise on medicine.

## 4TH QUARTER.

- 46-1454. *Muntakhab-i-Faisalajat-i-Board mil Mamdhik Maghrabi wa Shimali, babal Sin 1885 laghlayat San 1887 Iswi*, being select decisions of the Board of Revenue, North-Western Provinces, from 1885 to 1887.  
 58-1156. *Tarjuma-i-Kamil-us-sana'at*, being a translation of *Kamil-us-sana'at* on medicine.  
 62-1002. *Makhsan-i-Ulūm wa Funūn* contains the sciences and arts  
 68-1013. *Aina-i-Wikālat*, containing practical suggestions on the conduct of cases, civil and criminal, on the examination, cross-examination, and re-examination of witnesses, and on the qualifications and duties of pleaders in general.  
 64-977. *Tarjuma-i-'Ajāib-ul-Makhluqāt*, being an Urdu translation of "The Wonders of the Creation."  
 73-1034. *Risāla-i-Fan Sipahyari*, being a book on military professions.  
 92-1170. *Paidal Paltan ki Kawād ki Pakli Kitāb*, being a first book of instruction for infantry regiments.

112-1110. *Kalūn-ul-Mulūk-i-Mulūk-ul-Kalāia* contains Lord Dufferin's speeches in India, with a summary of the public acts of his Viceroyalty and a photograph of His Excellency  
 180-1553. *Siva Purān*, being an Urdu translation from Sanskrit on religion.

5. The third statement relates to works in the Hindi language. It shows 361 publications against 262 of the previous year. The increase is due to the increase in the number of publications on religion, science, poetry, and drama. The following works are noticeable.—

## 1ST QUARTER.

5-242. *Rūs-ki-Tārīkh*, being an Hindi translation of the works of Sir D. Mackenzie Wallace, M.A., D.C.L., K.O.I.E., Member of the Imperial Russian Geographical Society, and Private Secretary to His Excellency the Viceroy and Governor General of India.

12-224 } *Nārī Sudasa Pravatāk, Parts I and II*, being improver of the condition of  
 13-225 } females.

27-172. *Musketry Regulations for the Native Army, 1838*, is a Hindi translation

43-39. *Mahābhārat Anuśāsan Parb.*

44-40. *Ditto Dron do.*

45-41. *Ditto Karn do.*

46-191. *Ditto Salva do.*

47-192. *Ditto Saupli do.*

48-245. *Ditto Asvamedh do.*

49-246. *Ditto Asramabāt Musal.*

*Mahāprasthān and Svargarohan Musal*

are translations from the original Sanskrit.

## 2ND QUARTER.

12-426. *Rama-Yanod* is a medical work.

## 4TH QUARTER.

1-1409. *Pratibhā Chitrachintāmāni*: on photography.

2-1380. *Bdsantika Kusum* contains life of Her Majesty the Queen

80-1000. *Bhāba Prulās* is a translation from Sanskrit of a work of the same name on medicine.

34-1354. *Kasarat-ki Pustak*, a book on gymnastics.

6. The fourth statement relates to works in the Sanskrit language. It shows 100 publications against 42 of the previous year. The noticeable works are.—

## 3RD QUARTER.

3-827. } "*Rasa Gangādhara, Nos. 28 and 30*," being the treatises on the art of poetical  
 4-824. } composition, with a commentary, by Nāgash Bhatta.

25-823. } "*Tantravārtikam, Nos. 27, 29, and 32*," contain an exposition of the

26-825. } *Tantra Sāstra*. A gloss on Śābara Svāmī's commentary on the *Mīmāṃsā*

27-828. } *Sūtra*.





## 3RD QUARTER.

9-785. *Sirāj ul-Kiraat*, in Urdu and Arabic, is on pronunciation and reading of the Kurān

15-799 *Tarjama-i-Matla-ul-Ulūm wa Majma-ul-Funūn*, in Urdu and Arabic, is a translation of the works on sciences and arts, in 718 pages.

83-604. *Varna Vyavastha*, in Urdu and Sanskrit, on religion, containing the determination of caste.

## 4TH QUARTER.

1-1282. *Majmu'a i-Kāmil Tarjuma-i-Turikh-i-Wākidī*, Parts I, II, III, and IV, in Urdu and Arabic, being a translation of the history of Wākidī.

13-1419. A grammar of the Sanskrit language, with the aphorisms of Panini, Part I, in Sanskrit, Hindi, and English.

21-1234 *Lughāt-i-Kishwari* is a dictionary in Persian, Arabic, Turki, Yunāni, and Urdu.

60-1411. *Sukra Niti*, *Pahlā Bhāg*, in Sanskrit and Hindi, is on politics.

65-1554. *Maktūbāt-i-Imām Rabbānī*, in Persian and Arabic, is on Sufism.

116-1250. *Jyotish-Chandrikā*, in Hindi and Sanskrit, is on astronomy.

117-1406. *Pancha-Siddhāntikā*, in Sanskrit and English, is a translation of Varaha Mihira's astronomical work by Dr. G. Thibaut.

10. During the year under review there was not any remarkable increase in the number of periodicals. The following are noticeable—

"The Gleaner" is a monthly magazine in English, and is intended for students acquiring that language. The other English periodical, "The Indian Forester," still continues to be published.

307. *Silsilat-ul-Funūn* is a scientific journal started during the year, of which Nos. 1, 5, 11, and 22 have been received. Each number treats of a particular subject of science or art.

322. *Guldasta-i-Dagh* is a monthly magazine, containing a periodical collection of new poems on various subjects composed by the poets of the day.

312. *Rasidat-i-Shāh* is another journal of science and arts. The three numbers received (Nos. 1, 23, and 50) treat of "painting," "manufacture of soap," and "manufacture of glass," respectively.

933. *Astāna-i-Hikmat*, a journal on medicine, still continues to be published.

117. *Vidyā Mātā* is a periodical in Sanskrit and Hindi, and each of its parts treats of some particular subject of Sanskrit grammar.

114. *Arya Siddhant* is a journal published by the Arya Samāj, Allahabad, on the established principles of the Aryans.

On the whole, the number of works has been steadily increasing for the last three years, the number issued during the year under review being 1,561 against 1,362 for

the year 1888. The number of works issued by each press, from which it will appear that the presses at Lucknow, Benares, Cawnpore, Meerut, Allahabad, Agra, and Moradabad have issued no less than 1,434 of the total number issued during the year.

During the year under review Benares stands second in the number of publications, whilst it stood sixth last year.

12. The last statement will show the number of publications in each subject, irrespective of the language, during the year under review

## (I) English Language

Subject	ORIGINAL WORKS		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Fiction	9			2	11		11	11
History	10	2			12	7	5	12
Language	12	2			14	6	9	14
Miscellaneous	22	1			23		23	23
Poetry	1				1		1	1
Religion	3	1			4		4	4
Science (Mathematical and Mechanical)	1				1	1		1
Science (Natural and others)	3	2			5	2	3	5
Voyages and Travels		1			1		1	1
TOTAL	61	9		2	72	14	59	72



(a) *English and Urdu Languages.*

Subject	Original Works		Re-publications	Translations	Total	Educational	Non-educational	Total
	First edition	New edition						
Arts . . . . .			..	3	3		3	3
Language . . . . .	9	3	..	4	16		16	16
TOTAL . . . . .	9	3	..	7	19		19	19

(b) *English and Hindi Languages.*

Language . . . . .	4	3	..		7	1	6	7
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(c) *English and Sanskrit Languages.*

Language . . . . .	3		..		3	..	3	3
Science (Mathematical and Mechanical) . . . . .				1	1		1	1
TOTAL . . . . .	3			1	4		4	4

(d) *English and Persian Languages.*

Language . . . . .	3	1	..	3	7	5	2	7
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(e) *English, Urdu, and Persian Languages.*

Miscellaneous . . . . .	1		..		1	..	1	1
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(f) *English, Hindi, and Sanskrit Languages.*

Language . . . . .	1	..	..		1	..	1	1
Miscellaneous . . . . .	1	..	..		1		1	1
Philosophy (Including Mental and Moral Science) . . . . .	..	..	..	1	1		1	1
Religion . . . . .	1	..			1		1	1
TOTAL . . . . .	3		..	1	4		4	4

(g) *Urdu and Hindi Languages.*

Language . . . . .	2	..	3	..	5		5	5
Religion . . . . .		..			2		2	2
TOTAL . . . . .	2	..	3		5		5	5

(h) *Urdu and Prakrit Languages.*

Language . . . . .	1		..		1		1	1
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(i) *Urdu and Arabic Languages.*

History . . . . .	..	..	..	1	1		1	1
Language . . . . .	5	..	..	..	5		5	5
Law . . . . .	..	1	..		1		1	1
Medicine . . . . .	..	..	..	1	1		1	1
Miscellaneous . . . . .	3	3		1	6		6	6
Poetry . . . . .	1				1		1	1
Religion . . . . .	31	21	5	27	84	..	84	84
TOTAL . . . . .	39	25	5	30	99		99	99

(j) *Hindi and Arabic Languages.*

Religion . . . . .	1		..	..	1		1	1
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## (d) Sanskrit and German Languages.

Subject.	Number of Books.		For purchase.	Trans- lated.	Total.	Library bound.	Not acquired there.	Total.
	Printed and bound.	New and bound.						
Miscellaneous . . . . .	1	-	-	-	1	-	1	1

## (e) Urdu, Arabic, and Persian Languages.

Language . . . . .	4	4	2	-	10	-	10	10
Poetry . . . . .	1	-	-	-	1	-	1	1
Religion . . . . .	1	-	-	1	2	-	2	2
TOTAL . . . . .	6	4	2	1	13	-	13	13

## (f) Hindi, Arabic, and Persian Languages.

Language . . . . .	2	-	2	-	4	-	4	4
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## (g) Hindi, Sanskrit, and Faidic Languages.

Religion . . . . .	1	-	-	1	2	-	2	2
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## (h) Urdu, Hindi, and Mahajani Languages.

Language . . . . .	1	-	-	-	1	-	1	1
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## (i) Urdu, Arabic, Persian, Turki, and Yuzvni Languages.

Language . . . . .	1	-	-	-	1	-	1	1
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Statement showing the number of publications during the year 1882 on each subject, irrespective of Language.

Subject.	Total (not under any head).	Last year.
Arts . . . . .	9	4
Biography . . . . .	9	9
Drama . . . . .	23	23
Fiction . . . . .	22	21
History . . . . .	25	25
Language . . . . .	313	273
Law . . . . .	22	20
Medicine . . . . .	45	22
Miscellaneous . . . . .	24	143
Poetry . . . . .	124	120
Pollution . . . . .	2	2
Philosophy (included as Mental and Moral Science)	14	62
Religion . . . . .	425	372
Science (Mathematical and Mechanical)	12	24
Science (Natural and other)	2	6
Voyages and Travels . . . . .	2	1
TOTAL . . . . .	1571	1172



Statement showing the number of publications issued from each Press, and the place—contd.

Place of publication.	Name of the Press.	Number of publications issued from the Press.	Total number of publications issued by the place.
ALLAHABAD	Anwar-i-Ahmad	23	134
	Valde	27	
	Prayag	14	
	Indian	12	
	Namwar	12	
	Nazir Kanun-i-Hind	10	
	Pioneer	6	
	Naym-us-Sahile	5	
	Desajhkarak	5	
	Dharmik	2	
	Church Mission Congregational	2	
	Gulzar-i-Ahmad	2	
	Ratan	1	
	Railway Service	1	
	Allahabad Mission	1	
	Khushaid-i-Hind	1	
AZAM	Itihastia	1	123
	Math-Ulom	1	
	Indian Christian	1	
	Nami	1	
	Kayastha	1	
	Musli-Ah	31	
	Vidya Vilas	10	
	Anwar	10	
	Gulshan-i-Riyas	8	
	Gulshan-i-Him	8	
	Amir-gh-Matabi	7	
	National	7	
	Kutubhi	6	
	Mumtaz	5	
	Saligram	5	
	Medical	4	
AZAM	Mamul Fala	3	123
	Chitragupt	3	
	Ilahi	2	
	Ornamental Job	2	
	Indu Prakas	1	
	Akbar	1	
	Medical	1	
	Husain	1	
	Abul-Ulur	1	
	Farukhi	1	
	Satya Prakas	1	
	Gulzar-i-Ibrahim	17	
	Itihastia	6	
	Gulzar-i-Ahmad	5	
	Gulzar-i-Ulom	3	
	Math-ul-Ulom	3	
MOMINABAD	Akbar-i-Hind	2	41
	Atma Prakas	1	
	Vidya-i-Husain	1	
	Nazir-i-Arman	1	
	Afshar-i-Hind	1	
	Dharmik	1	
	Arya Darpan	1	
	Tahzib-i-Afak	1	
	Arya Darpan	34	
	Thomas C. E. College, Rooster	18	
ENANABAD	Akhtar-i-Hind	4	23
	Math-ul-Awar	2	
	Assin-gh-Matabi	9	
JAMNABAD	Akbar	6	15
	Akbar	6	
GOSWAMI	Anwar-i-Yusuf	5	18
	Latif-ul-Akbar	3	
	Riyaz-ul-Akbar	3	
	Alm Ulai	1	
	Saligram	1	





3. The number of books, of which the copyright was registered during the year, has fallen from 214 to 170.

4. The number of publications in different languages registered during the preceding year, as compared with those registered in the year under report, is noted below —

	1889	1888.
English . . . . .	61	86
Arabic . . . . .	117	133
Hindi . . . . .	169	197
Kashmiri . . . . .	1	1
Punjabi . . . . .	645	499
Pashto . . . . .	15	8
Persian . . . . .	69	84
Sanskrit . . . . .	49	30
Sindhi . . . . .	30	66
Takre . . . . .	1	
Urdu . . . . .	961	923
Bi-lingual . . . . .	140	163
Tri-lingual . . . . .	21	15
Polyglot . . . . .	3	2
<b>TOTAL</b>	<b>2,301</b>	<b>2,206</b>

As usual, the largest number of publications is in Urdu. Punjabi has 499 against 615 books issued in the previous year; but the decrease is due to a falling-off in the number of re-productions of ephemeral works.

The number of books in the Sindhi dialect, which showed an increase in the previous year, has this year increased from 30 to 66.

It seems that the Punjab presses have undertaken to supply translations of educational books in Sindhi, and the marked increase in the number of productions indicates that they are appreciated by the Sindhi people.

5. The distribution of the publications according to the prescribed subjects is as follows —

Arts . . . . .	4
Biography . . . . .	17
Drama . . . . .	29
Fiction . . . . .	23
History . . . . .	18
Language . . . . .	291
Law . . . . .	126
Medicine . . . . .	119
Miscellaneous . . . . .	301
Poetry . . . . .	603
Politics . . . . .	4
Philosophy (including Mental and Moral Science) . . . . .	11
Religion . . . . .	673
Science (Mathematical and Mechanical) . . . . .	75
Science (Natural and other) . . . . .	8
Voyages and Travels . . . . .	9
<b>TOTAL</b>	<b>2,206</b>

The largest number of books appear under the heads of Poetry and Religion. History, and Controversial literature constitute the most numerous classes. Religious controversies are kept up with a fervour which is likely to engender feelings of animosity and hatred, and, in some instances, the language used is anything but decent.

The smallest number of books registered were those treating of Arts, Politics, Natural Science, and Voyages and Travels. There are no books on the indigenous art of the country. It may be hoped, however, that the stimulus given by Government to technical education in this Province will encourage people to pursue a systematic study of Art Industries, and that at no distant time books on the subject will come into existence.

Politics are not much understood or cared for by the people of the Punjab, whilst Science does not go beyond the walls of the school. Travels after the Western fashion are not undertaken, and those who leave their homes on business scarcely ever think of writing an account of their journeys.

6. The total number of publications registered during the year consists of 1,955 books and 251 periodicals. Of the latter, 101 are Legal, showing a large increase over the number



(d) *Gulshani-i-dānīsh—Taryama-i-Bahār-i-dānīsh*—Is an Urdu translation of a Persian book highly valued for its masterly style, but containing indecent tales.

*History.*—Under this head have been registered 11 original works, 4 republications, and 2 translations, including books designed for educational purposes, being in some cases epitomised and abridged editions of text-books prescribed for departmental and University Examinations. Works of the latter kind are very injurious as they tend to encourage cramming.

The following works may be noticed :—

- (a) *Umdat-ut-Tawārīkh*.—This highly interesting Persian work containing a diary of the reign of Mahārāja Ranjit Singh and his successors, which was noticed in my last report, has been finished during the year under report. The style of the book is scholarly and the descriptions of events are in the generality of cases very clear.
- (b) *Indian History*.—Designed for the use of students preparing for the University Examinations. This book is written in a simple style, and the arrangement of events is clear. It is, however, a mere epitome. Such works are injurious as they prevent a rational study of the subject.
- (c) *Wāziāt-i-Ranbir Partāp*, by Pandit Hargopāl of Lahore, is a succinct history of the late Mahārāja Ranbir Singh of Kashmir, and his son, the prince Partāp Singh.
- (d) *Tazkāt-ul Shu'arā-i-Urdū*.—Contains very brief notices of some of the most popular Urdu poets and a lecture on Urdu poetry delivered by Maulavi Muhammad Husain Azād of the Oriental College, Lahore, a well-known Urdu poet and scholar. This little work is useful to students as a book of reference.

*Language.*—No less than 180 original works, besides 20 translations and 91 republications, including books on language and literature brought out and published by the Education Department, were received under this head.

The following deserve mention :—

- (a) *Zaryāf*.—Is a treatise on Arabic etymology, greatly appreciated by students of that language. The book has passed through numerous editions.
- (b) *Jild-i-Sāni Sharh-i-Sikandar Nāmāh*, the second volume of a commentary on the Persian poem describing the exploits of Alexander the Great, is used as a book of reference by students of Persian.
- (c) *Bahār-i-Adab*.—Is a collection of difficult Urdu verses from various works with notes explanatory of the idioms and difficulties found in the selections. The book is designed to help candidates for the Middle School, Entrance and Certificate Examinations in Urdu. Some of the pieces are immoral and not fit to be placed in the hands of the young student.
- (d) *Gulistān Nāgri wa Fārisi*.—Is a bi-lingual book containing the original of the *Gulistān* by Sa'di side by side with a Hindi translation by Pandit Mihar Chand Dās, which has been very ably written. The language used is elegant and the verses occurring in the original have been rendered into Hindi verse.
- (e) *Punctuation or the Art of Pointing*.—Contains useful rules for punctuation and spelling with copious illustrations.
- (f) *Ganjina-i-Manzūm wa Naẓm-i-Urdū, &c.*—Compiled by Mirza Abdul Hakim Beg of Delhi. The selections from prose writers and poets of note contained in this book are designed by the compiler for the use of students of Middle and High Departments.

Copious notes and a vocabulary of difficult words and phrases have been added. The amount of readable matter in the book is rather small and some of the verses are far from decent.

- (g) *The Nāsiri*.—Is a periodical in Urdu which has come into existence in the last quarter of the year. Its aim is to issue articles calculated to polish the Urdu literature. The first number contains eulogistic pieces of poetry and a discussion on the Urdu language.

*Law.*—Under this head 28 original works, besides 97 translations and 1 republication, were received during the year. Almost all these books are produced to satisfy the demands of barristers, pleaders, mukhtārs, appeal and petition-writers, and law students.

The following publications may be mentioned :—

- (a) *The Bengal Regulations, the Act of the Governor General in Council, and Frontier Regulations applicable to the Punjab*.—This compilation comprises three volumes with running pages numbering 2,491, and is very useful as a book of reference.



- (f) *Al mukazzirāt min al sukkat*—Exposes in forcible language the evils arising from taking intoxicating drugs, and endeavours to show that the use of these articles is forbidden by religion.
- (g) *Tahsih-i-Niswan wa Tarbiyat-al-Insan*.—The compilation of this Urdu publication is ascribed to Her Highness the Begam of Bhopal. It treats of nursing of women during their confinement, the ways of keeping and feeding new-born children and the education of the young. The work is intended for the use of Muhammadans.
- (h) *Rare Pearls, or Gleanings from my Scrap Book*.—Is a small book in English, in which the author, a Muhammadan gentleman, has given in a simple style a large number of religions, moral, and social instructions, worthy of being studied by young men of every race and creed. A list of useful proverbs has been appended to the pamphlet in alphabetical order.
- (i) *Reason and Instinct*.—Is the production of a follower of the late Pandit Daya Naod Saraswati, in which the author has striven to show that animals possess mind which the cruelty of flesh-eaters ignores altogether. The book is tolerably well written, but very badly printed.
- (j) *Calcutta by Night and three Months in the Bush with Blacks and Bush-rangers*.—Is a description of the adventures which the author experienced during his residence in Calcutta and a sojourn of three months in the wilds of Australia. Some of the incidents are very interesting.

*Poetry*.—This is represented by the largest number of publications received during the year. The bulk of them, however, consists of frivolous and ephemeral productions in Panjabi verse on various subjects—social, moral, religious, controversial, love, &c.

- (a) *Adhyatam Ramāyan*.—In Panjabi verse, is a translation of the original Sanskrit work of that name describing the exploits of Rāmā.
- (b) *Ilmām-i-Ilusfat*.—Is a short poem in which the learned author, Maulavi Nazir Ahmad, exhorts the Muhammadans to seek after Western education, which alone is the means of worldly advancement. He compares their present degenerated condition with the past grandeur of Islām, and points out to them rather sneeringly how European and other non-Muhammadan nations, whom he calls infidels, have through knowledge acquired supremacy.
- (c) *Musaddas-i-Hairat*.—Is a metrical criticism of the poem of Maulavi Altāf Hussain. In this book the author attempts to refute the views regarding reform introduced amongst Muhammadans by Sir Saïyid Ahmad.
- (d) *Prem Sarovar*.—Is a Hindi book of songs describing the incidents in the Rāmāyan. The language is chaste, though not elegant.
- (e) *Qissa-i-Barkhā*.—A small pamphlet, describes in verse a story of an old Thag woman who used to entice unwary travellers to her lodgings, and in the guise of hospitality poison them. She was at last found out in a curious way and punished.

The poem is void of merit or effect.

- (f) *Gulistan Abr-i-Sakhs*.—Is the name of a periodical newly started to aid in the culture of the Urdu poetical literature.

The first number contains short poetical pieces eulogizing Muhammad. Articles on various subjects are also added.

*Politics*.—Strictly speaking this province has little, if any, political literature. The few books received are nothing more than expressions of opinions against the movement set on foot by the National Congress.

The following may be noticed:—

- (a) *Anti-Congress*, being a lecture in Urdu delivered, on the 4th November 1893, at Gajranwala, by the Rev. J. L. Thakur Das, in which an attempt has been made to show that India is not yet fit to aspire to, or receive, representative government.

The reverend gentleman says that India is wanting in unity, because its people profess different religions, and until all such differences disappear in one universal religion, which he believes to be none other than Christianity, the Indians cannot call themselves a nation.

- (b) *A lecture, Saltanat ke khatm ki dardnaik khat*.—Is an Urdu lecture on the claims of Government on its subjects.

*Philosophy*.—Nine original works, 1 republication, and 1 translation were registered under this head.



- (i) *Exposure of Daya Nand Saraswati and his followers*, by the Rev. Mr. T. Williams. In this small pamphlet an attempt has been made to show that the late Pandit Daya Nand Saraswati has deliberately falsified the meanings of the Rig Veda which, the author says, contains idolatry of the simplest kind.

*Science (Mathematical and Mechanical)*—Of the 75 publications registered, only 13 are non-educational.

The following may be named:—

- (a) *Risāla-i-Fann-i-'Imdāt hissa-i-awwal*—Contains rules and details of construction, and is designed for the use of subordinates in the Public Works Department.

- (b) *Pākat Hishāb*—Is a small pocket-book on Arithmetic, in which are given notation, multiplication tables, and the four simple rules, with explanatory definitions, &c.

*Science (Natural)*.—Only 8 original works were received under this head, all of which are designed for educational purposes. One of these is a *Hand-Book of Physical Geography*, designed by the compiler to serve candidates for the Entrance Examination as an epitome of the larger works on the subject.

*Voyages and Travels*.—Of the 3 original works received under this head, one is the second edition of Colonel Sleeman's *Rambles and Recollections of an Indian official* noticed in my last report. The other two are—

- (a) *Tuhfat-i-Sairat*, which contains selections from the travels of Pandit Gopi Nāth, joint-editor of the *Akhbār-i-'Am* newspaper. The book can be scarcely said to possess much interest so far as travels are concerned, as a great part of it is taken up with a discussion in the defence of image worship which is said to have been designed by the ancient Rishis as a first step towards divine worship for those who are deficient in theology.

- (b) *Aina-i-Hind, Vol. II*, which contains descriptions of persons and places met with by the author during his extensive travels.

The beauty of the work has been marred by an over-abundance of observations of a pantheistic character and analogies drawn from the various scenes witnessed. The style also, though rhythmical, is puerile.

### GENERAL STATEMENT OF PUBLICATIONS REGISTERED IN THE PUNJAB UNDER ACT XXV OF 1867 DURING THE YEAR 1892

Subject.	Original Works		Re-publications	Translations	Total	Educational	Non-educational	Total
	First edition	New edition						
Arts	3	1			4		4	4
Biography	14	1	1	1	17		17	17
Drama	8		19	1	28		28	28
Fiction	2		9	12	23		23	23
History	5	6	5	2	18	13	5	18
Language	116	64	91	20	291	291		291
Law	25	3	1	97	126		126	126
Medicine	97	5	12	5	119	6	113	119
Miscellaneous	152	65	45	58	301	101	200	301
Poetry	229	9	365	2	605	7	598	605
Politics	3		1		4		4	4
Philosophy (including Mental and Moral Science)	9		1	1	11	2	9	11
Religion	275	9	265	24	573		573	573
Science (Mathematical and Mechanical)	41	14	12	5	75	62	13	75
Science (Natural and other)	5	3			8	8		8
Voyages and Travels	2	1			3		3	3
<b>TOTAL</b>	<b>993</b>	<b>162</b>	<b>827</b>	<b>223</b>	<b>2,206</b>	<b>490</b>	<b>1,716</b>	<b>2,206</b>

#### English Language.

Biography	1				1		1	1
Drama	1				1		1	1
History	1				1	1		1
Language	3	2			5	5		5
Law	22	2			25		25	25
Medicine	4	1			5		5	5
Miscellaneous	23	1	1		25		25	25
Poetry	1				1		1	1
Politics	1				1		1	1
Philosophy (including Mental and Moral Science)	2				2	1	1	2
Religion	15			1	16		16	16
Science (Mathematical and Mechanical)	1				1	1		1
Science (Natural and other)	1				1	1		1
Voyages and Travels		1			1		1	1
<b>TOTAL</b>	<b>76</b>	<b>8</b>	<b>1</b>	<b>1</b>	<b>86</b>	<b>9</b>	<b>77</b>	<b>86</b>





*Sindhi Language.*

Subject.	ORIGINAL WORKS.		Re- publi- cations	Transla- tions	Total.	Educa- tional	Non educa- tional.	Total.
	First edition	New edition						
Drama . . . . .	1	...	...	1	2	...	2	2
Fiction . . . . .	...	...	1	1	2	...	2	2
History . . . . .	...	...	4	...	4	...	...	4
Language . . . . .	...	...	5	...	5	...	...	5
Miscellaneous . . . . .	4	...	5	3	12	8	4	12
Poetry . . . . .	23	...	9	...	31	...	34	34
Religion . . . . .	4	...	2	...	6	...	6	6
Science (Mathematical and Mechanical) . . . . .	1	...	...	...	1	1	...	1
TOTAL . . . . .	35	...	26	5	66	18	48	66

*Urdu Language.*

Arts . . . . .	3	1	...	...	4	...	4	4
Biography . . . . .	7	1	...	1	10	...	10	10
Drama . . . . .	5	...	9	...	14	...	14	14
Fiction . . . . .	...	...	7	9	16	...	16	16
History . . . . .	2	6	1	2	11	6	3	11
Language . . . . .	47	37	23	13	120	120	...	120
Law . . . . .	3	...	1	97	101	...	101	101
Medicine . . . . .	80	3	3	4	90	6	84	90
Miscellaneous . . . . .	103	41	23	49	216	78	140	216
Poetry . . . . .	51	2	40	...	93	1	92	93
Politics . . . . .	2	...	...	...	3	...	2	2
Religion . . . . .	122	3	24	21	170	...	170	170
Science (Mathematical and Mechanical) . . . . .	38	14	10	5	67	54	13	67
Science (Natural and other) . . . . .	4	3	...	...	7	...	...	7
Voyages and Travels . . . . .	2	...	...	...	2	...	2	2
TOTAL . . . . .	469	111	142	201	923	272	651	923

*English and Pashto Languages.*

Language . . . . .	1	...	...	...	1	1	...	1
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*English and Persian Languages.*

Language . . . . .	1	...	...	...	1	1	...	1
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*English and Urdu Languages.*

Language . . . . .	24	5	1	...	30	30	...	30
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*Arabic and Punjabi Languages.*

Poetry . . . . .	4	...	1	...	1	...	1	1
Religion . . . . .	4	...	10	...	14	...	14	14
TOTAL . . . . .	4	...	11	...	15	...	15	15

*Arabic and Pashto Languages.*

Religion . . . . .	1	...	...	...	1	...	1	1
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*Arabic and Persian Languages.*

Language . . . . .	1	...	...	...	1	1	...	1
Religion . . . . .	2	...	7	...	9	...	9	9
TOTAL . . . . .	3	...	7	...	10	1	9	10



*Arabic, Persian, and Hindi Languages.*

Subject.	ORIGINAL WORKS		Re-publications	Translations	Total	Educational	Non-educational	Total.
	First edition.	New edition						
Language . . . . .	1	...	...	...	1	1	.	1

*Arabic, Persian, and Punjabi Languages.*

Language . . . . .	..		1	..	1	1	..	1
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*Arabic, Persian, and Pashto Languages.*

Religion . . . . .	2	..	...	..	2	...	2	2
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*Arabic, Urdu, and Punjabi Languages.*

Religion . . . . .	1	..	.		1	...	1	1
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*Urdu, Arabic and Persian Language.*

Language . . . . .	3	..	2		3	2	...	3
Religion . . . . .	3	1		.	4	2	4	4
TOTAL . . . . .	3	1	2		6	2	4	6

*Urdu, Persian, and Punjabi Languages.*

Language . . . . .	...	1	..	1	1	1	.	1
Poetry . . . . .	...	1	1	..	2		2	2
TOTAL . . . . .		2	1	...	3	1	2	3

*Arabic, Persian, Urdu, and Punjabi Languages.*

Religion . . . . .	...	...	1	.	1	...	1	1
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*English, Punjabi, Sanskrit, Urdu, Arabic, Persian, Pashto, and Latin Languages.*

Poetry . . . . .	1	...	...	..	1	...	1	1
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## CENTRAL PROVINCES.

From C. E. B. CRITCHLEY, Esq., Assistant Secretary to the Chief Commissioner, Central Provinces, to the Secretary to the Government of India, Home Department,—No 231—16, dated Nagpur, the 15th January 1890.

I am directed, with reference to Mr. Hewett's letter No. 276, dated the 9th February 1888, and in accordance with the instructions contained in Home Department Resolution No. 1—460, dated the 12th September 1882, to submit two statements showing the analysis of publications issued in the Central Provinces and registered, under Act XXV of 1867 (together with a summary of contents), during the year 1889.



*Burmese Language.*

Subject.	Original Works		Re- prints from other books	Trans- lations	Total	Printed in Birma	Manu- script total	Total
	First edition	New edition						
Drama . . . . .	34	19	2		55		14	69
Fiction . . . . .				1	1		1	2
History . . . . .			2		2	2		4
Language . . . . .	2		1		3		2	5
Medicine . . . . .	4				4		4	8
Miscellaneous . . . . .	2	1	4		7	1	6	13
Poetry . . . . .	9	15	2		26		27	53
Religion . . . . .	12	1	13	2	28	1	32	60
Science (Mathematical and Mechanical) . . . . .	1				1			1
Science (Natural and other) . . . . .	1	1		1	3	2	1	6
<b>Total</b> . . . . .	<b>69</b>	<b>36</b>	<b>20</b>	<b>5</b>	<b>130</b>	<b>5</b>	<b>171</b>	<b>306</b>

*Pali and Burmese Languages.*

Miscellaneous . . . . .			1		1		1	2
Religion . . . . .	1		6		7	2	4	13
<b>Total</b> . . . . .	<b>1</b>		<b>7</b>		<b>8</b>	<b>2</b>	<b>5</b>	<b>15</b>

*English and Burmese Languages.*

Language . . . . .			1		1		1	2
Miscellaneous . . . . .	2			1	3	2	1	6
Science (Natural and other) . . . . .		1			1	1		3
<b>Total</b> . . . . .	<b>2</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>5</b>	<b>3</b>	<b>2</b>	<b>11</b>

*Karen Language.*

Biography . . . . .	1				1	1		2
History . . . . .	1				1		1	2
Language . . . . .		2			2	2		4
Religion . . . . .				1	1		1	3
Science (Mathematical and Mechanical) . . . . .	1	1			2	2		4
<b>Total</b> . . . . .	<b>3</b>	<b>3</b>		<b>1</b>	<b>7</b>	<b>5</b>	<b>2</b>	<b>15</b>

*General Analysis of Publications registered in Burma during the year 1893*

Biography . . . . .	1				1	1		2
Drama . . . . .	34	19	2		55		14	69
Fiction . . . . .				1	1		1	2
History . . . . .	1		2		3	2	1	6
Language . . . . .	1	2	3		6	3	3	12
Law . . . . .	1				1		1	2
Medicine . . . . .	4				4		4	8
Miscellaneous . . . . .	6	1	5	1	13	3	13	29
Poetry . . . . .	9	15	2		26		27	53
Religion . . . . .	12	1	13	2	28	1	32	60
Science (Mathematical and Mechanical) . . . . .	2				2			2
Science (Natural and other) . . . . .	2	1	1	1	5	2	1	8
<b>Total</b> . . . . .	<b>74</b>	<b>41</b>	<b>32</b>	<b>11</b>	<b>158</b>	<b>22</b>	<b>143</b>	<b>301</b>

**ASSAM.**

From F. C. DAVEN, Esq., Officiating Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India, Home Department—No. 367 G., dated Shillong the 4th February 1894.

I am directed to forward, for the information of the Governor General in Council, a copy of a letter from the Director of Public Instruction and Registrar of Books, Assam, No. 6, dated the 1st February 1894, submitting the annual report and analysis of publications registered under Act XXV of 1861 during the year 1893.



*Steven Luper*

[illegible]

*Indigenee Indigenee Indigenee et al. et al.*

[illegible]

Almost as the subject.

January	1	1	1	1
February	2	2	2	2
March	3	3	3	3
April	4	4	4	4
May	5	5	5	5
June	6	6	6	6
July	7	7	7	7
August	8	8	8	8
September	9	9	9	9
October	10	10	10	10
November	11	11	11	11
December	12	12	12	12
Total	13	13	13	13

2 9811.1, 9812.1,

*Exposure of Public and Private, Part of Insurance, London*

**MYBONE**

John C. Caldwell, Jr., Secy. U. S. A. - Enclosed is 70000 lbs. of sugar for the Government of the Company and 10000 lbs.

11.  $\frac{1}{2} \pi$  12.  $\frac{1}{2} \pi$  13.  $\frac{1}{2} \pi$  14.  $\frac{1}{2} \pi$  15.  $\frac{1}{2} \pi$  16.  $\frac{1}{2} \pi$  17.  $\frac{1}{2} \pi$  18.  $\frac{1}{2} \pi$  19.  $\frac{1}{2} \pi$  20.  $\frac{1}{2} \pi$

With reference to your letter No. 12-111, dated 1<sup>st</sup> June 1937 I have the honor to forward the record and original of his last visit to the State of Mysore and the Government of Madras during the year 1937.

### Review and Analysis of Works published in Mexico in 1959

1. The total number of H<sub>2</sub> molecules generated. The average of 10 generations is 1.17 molecules, the difference being 1.15 for 1990, 1.16 for 1991, 1.17 for 1992, and 1.18 for 1993.

1. The languages used in the petitions are very unusual and in fact as follows: —

1. The first is the fact that the system is not a simple linear system. The output is not directly proportional to the input, and the system is not time-invariant. This is because the system is a nonlinear system, and the output is a function of the input and the state of the system.

[illegible]

Is the person responsible for the fact named

1. $\sin^2 \theta = \frac{1}{2}$	2. $\cos^2 \theta = \frac{1}{2}$	3. $\sin^2 \theta = \frac{1}{2}$	4. $\cos^2 \theta = \frac{1}{2}$	5. $\sin^2 \theta = \frac{1}{2}$	6. $\cos^2 \theta = \frac{1}{2}$	7. $\sin^2 \theta = \frac{1}{2}$	8. $\cos^2 \theta = \frac{1}{2}$	9. $\sin^2 \theta = \frac{1}{2}$	10. $\cos^2 \theta = \frac{1}{2}$
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1. 10. 1990: 1000-1200 hours

甲子年三月廿三日

It starts like this: long ago...

[illegible]

모. 1945년 12월 10일, 서울에서 열린 '조선인민대표대회'는 조선민주주의인민공화국을 수립하고, 김일성을 최고인민회의장(위원장)으로 선출하였다. 이 회의는 조선민주주의인민공화국의 건국과 함께, 조선민주주의인민공화국의 헌법을 제정하고, 조선민주주의인민공화국의 국호를 '조선민주주의인민공화국'으로 변경하였다. 이 회의는 조선민주주의인민공화국의 건국과 함께, 조선민주주의인민공화국의 헌법을 제정하고, 조선민주주의인민공화국의 국호를 '조선민주주의인민공화국'으로 변경하였다.





*In the English Language.*

Subject.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Science (Natural and other) . . . . .	1	...	.	..	1	1		1

*In the Sanskrit Language.*

Drama . . . . .	.	.	1	...	1	...	1	1
Fiction . . . . .	.	.	1	..	1		1	1
History . . . . .	.	.	1	.	1		1	1
Language . . . . .	3	1	5		9	5	4	9
Poetry . . . . .	1	..	1		2		2	2
Philosophy (including Mental and Moral Science) . . . . .	..	..	..	1	1	..	1	1
Religion . . . . .	3	...	4	.	7	1	6	7
<b>TOTAL</b> . . . . .	<b>7</b>	<b>1</b>	<b>13</b>	<b>1</b>	<b>23</b>	<b>6</b>	<b>16</b>	<b>23</b>

BANGALORE,

*The 1st March 1890.*

L. RICE,

*Education Secy. to the Govt. of Mysore,*

**Review and Analysis of Works published in the Civil and Military Station,  
Bangalore, in 1889.**

The total number was 11.

This shows an increase of one over the previous year.

2. The languages in which the publications were issued were as follows :—

In English . . . . .	6
In Telugu . . . . .	1
In Kannada . . . . .	1
In Hindostani . . . . .	1

In more than one language—

Hindostani and English . . . . .	1
Hindostani and Persian . . . . .	1

3. According to subject-matter, there are—

One under *Arts*, one under *History*, one under *Language*, one under *Law*, one under *Medicine*, one under *Philosophy*, one under *Religion*, and four under *Miscellaneous*.

4. Of the whole number, five are educational works and six non-educational. None calls for special notice

E. MARSDEN,

*The 20th April 1890.*

*Inspector of Schools, Civil and Military  
Station, Bangalore.*

**ANALYSIS OF PUBLICATIONS REGISTERED IN THE CIVIL AND MILITARY STATION,  
BANGALORE, DURING THE YEAR 1889**

*English Language.*

Subject.	ORIGINAL WORKS		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts . . . . .	1	...	...	...	1	...	1	1
Law . . . . .	1	..	..	...	1		1	1
Miscellaneous . . . . .	3	1	.	...	4	2	2	4
<b>TOTAL</b> . . . . .	<b>5</b>	<b>1</b>	<b>...</b>	<b>..</b>	<b>6</b>	<b>2</b>	<b>4</b>	<b>6</b>



*Marathi Language.*

Subject.	ORIGINAL WORKS		Re-publications	Translations	Total	Educational	Non-educational	Total
	First edition	New edition						
Drama	...	1	...	...	1	...	1	1
Law	1	...	...	...	1	...	1	1
Miscellaneous	11	...	...	...	11	8	3	11
TOTAL	12	1	...	...	13	8	5	13

*Drama*—"Tara Natuk." This is an adaptation of Shakespear's "Cymbeline."

*Miscellaneous*—Under this head the following books have been received.—

1. "The Berar School Paper," of which 7 numbers have been received, is an educational monthly magazine, and contains original articles on the method of teaching and other educational subjects, departmental notices, appointments, &c.
2. "The National Congress of India" is a small book which describes the object and benefits of the National Congress.
3. "Hand bill of the Indian National Congress." It explains the nature of the National Congress, and its object.
4. "Proceedings of the 4th Indian National Congress." It gives the different resolutions discussed and adopted by the Congress.
5. "Report of the Berar Educational Conference for the year 1888." This is a small book which contains the proceedings of the Educational Conference.

*Law*—"Catechism of the orders of the Inspector General of Police, Hyderabad Assigned Districts."

This is a small book which contains short rules for the guidance of police officers.

**AJMERE-MERWARA.**

From Colonel G. H. TREVOR, Commissioner, Ajmere-Merwara, to the Secretary to the Government of India, Home Department,—No 611 G., dated the 3rd March 1890

Agreesably to the provisions of section 19 of Act XXV of 1867, I have the honour to forward a copy of the catalogue of books published in Ajmere-Merwara, and registered under the said Act during the quarter ending 31st December 1889. An extract from the said catalogue, in the form prescribed by Government Resolution No. 40—1026 to 1043, dated the 2nd December 1876, and six annual analyses, are also enclosed.

**ANNUAL ANALYSIS OF BOOKS REGISTERED IN AJMERE-MERWARA DURING THE YEAR 1889.**

*Language—Urdu-Arabic Bi-lingual Combination.*

Subject.	ORIGINAL WORKS		Re-publications	Translations	Total	Educational	Non-educational	Total	Summary.
	First edition	New edition							
Language	1	...	...	...	1	1	...	1	"Almifish" is the name of the book. It is a primer for the use of Urdu and Arabic scholars

*English Language.*

Language	...	...	1	...	1	1	...	1	The only book registered was a republication of Howard's English Primer for Indian schools.
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